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**LUTHERAN
OUTLOOK**

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Who's Who—Dr. J. M. Winther's "Word Study" is completed in this issue. The Rev. N. J. Holm, author of "Why the Lutheran Church Baptizes her Children," is a Lutheran minister in Minneapolis. Mrs. Ridenour is the lady of the parsonage in Arcanum, Ohio, and a poet whose work has appeared in many publications. We also have another instalment of "Religious Broadcasting" by the Rev. Donald L. Fritz.

Red Tape — If only inconvenience were involved, the situation might be more tolerable. One might even dismiss with a smile such announcements as this one from the Office of Price Stabilization. It stated that the office was issuing Amendment 1 to Revision 1 of Supplementary Regulation 15 to Ceiling Price Regulation 22, allowing the price of horse meat sold for dog food to stay where it was!

That somehow reminds me of a certain doctor's diagnosis I heard about. His patient had a rash on his hand and asked the doctor to examine it. The doctor looked at it, thumped it, x-rayed it, put a tissue sample under the microscope, took the patient's temperature and blood pressure, sat off and stared at him, touched his fingertips together, ahemed, and finally said:

"Ever had a rash like this before?"

"Yes, I did," answered the patient.

"Well," announced the doctor, "you've got it again."

—L. L. Colbert

Page the State Department—"Shame on you, Athenians . . . for not wishing to understand that one must not allow oneself to be at the command of events, but must forestall them.

"You move against Philip like a barbarian when he wrestles . . . If you hear that Philip was attacked in the Chersonese, you send help there; if he is at Thermopylae, you run there; if he turns aside you follow him to right

and to left as if you were acting on his orders!

"Never a fixed plan, never any precautions, you wait for bad news before you act." Demosthenes, 351, B.C.

—O—

Praying to Mary—"Just as we do not shrink at the thought of God giving to us His Father, so that we can pray: 'Our Father,' so neither do we rebel when He gave to us His Mother, so that we can pray: 'Our Mother.' . . . I ask you to try this experiment . . . Begin saying the Rosary for thirty days! Do not answer, 'But how can I pray, since I do not believe.' If you were lost in a forest, you might be very doubtful that there was anyone around, but you would shout anyway. Well, begin praying! You will be surprised. Mary will answer, I promise you."

—Fulton J. Sheen

—O—

Thomas Jefferson Said—"Were we directed from Washington when to sow and when to reap, we should soon want bread." (Autobiography, 1821).

"It is incumbent on every generation to pay its own debts as it goes, a principle if acted on would save one-half the wars of the world." (To Destutt Tracy, 1820).

"When all government, domestic and foreign, in little as in great things, shall be drawn to Washington as the center of all power, it will render powerless the checks provided of one government on another, and will become as venal and oppressive as the government from which we separated." (To C. Hammond, 1821)

—O—

The Church's Duty—"But a good many Christian spokesmen have gone completely off the track of sound religion and sound theology when they have sought perfection only and refused to make responsible judgments between worse and worst. Laymen have to choose the best course they know, perfect or not. The Church cannot say that our mixed economy and

enterprise system is Christian, but can certainly say that it is the most successful yet worked out, and it is to avoid calling other pastures green just because they are further off. We can say to laymen in economic life that they must get in the fight for moral standards, even if it means dirt under their hands, and use their best brains and best religion they know to make the hard decisions between alternatives, all of which do some harm to some people."—Charles P. Taft

—O—

Blind Pastor—The feature article in the Saturday Evening Post of November 10 was about the Rev. John Urich, a Lutheran pastor of a congregation in New York City.

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LUTHERAN OUTLOOK

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EDITORIAL

Let us now go even unto Bethlehem and see this thing which is come to pass, which the Lord made known unto us." Thus did the shepherds express their simple faith.

Such a simple faith is desirable. "Except ye become little children, ye shall not enter into the kingdom of heaven." But it is as difficult as it is desirable. We have become so wise in these last days. We know so much. We belong to a sophisticated, disillusioned and cynical generation. Miracles do not

Christmas meditation

open. Life is a business of stern and ruthless competition. God is on the side that has the most battalions. Most men are no better than they ought to be. Most men are after all they can get. —O, to be shining-eyed children again, waiting for the miracle of Christmas eve! What was it that the shepherds had? What was the basis of their unquestioning faith?

They had seen something with their own eyes, and it did not occur to them to doubt the evidence of their senses. "Lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them." Now you and I, of course, would know what to do under such circumstances. But those poor shepherds had never heard of psychoanalysis. So they went to Bethlehem in their simple innocence— and came upon a miracle!

And have we seen nothing of the glory of the Lord shining round us? Think a moment. Those shepherds knew the stars, but they had never even looked through a little five-inch telescope to see the moons of Jupiter clustered in silver majesty around the shining planet. We in our generation have built a 200-inch reflector that catches light from so far out in space that the mind is paralyzed at the sheer immensity of the distance involved. And we have not seen the glory of God?

The shepherds had never looked through a microscope and knew nothing about cells and atoms and chemical elements. We have seen cells, and are bothered by our fear of wild cells, germs and viruses. We have figured out the structure of the atom and have learned how to

pull some atoms apart; and now we are afraid of the use that may be made of our terrible knowledge. We fail to see the glory of the intelligence that puts the atoms together.

Perhaps those shepherds lived to see some miracles of healing performed, lepers cleansed, the dead raised up. A few men (comparatively) thus had their life extended a few years. But we have lived to see the normal life span of all men extended and even doubled where the Gospel gains the ascendancy in their lives and their civilization. And we have not seen the glory of the Lord shine round about us?

They also had heard something, those shepherds. They had heard the voice of a celestial visitor who spoke to them in a language they could understand. "Unto you is born this day in the city of David a Savior, which is Christ the Lord." And not being plagued with the wisdom of the ages, they were not skeptical about the possibility of heaven speaking to earth. In their child-like innocence they said, "The Lord has made something known unto us." And they went and worshipped at the manger bed, and glorified God.

And have we heard nothing of the wonderful message heaven has for earth? The shepherds could never point to a place in the sky and say, "See, there they are, the angels we heard!" Just a moment of ineffable glory, and then the angels had "gone away to heaven."

But we have witnesses who stand beside us still, pointing us to what they saw and heard. "The Word was made flesh and dwelt among us," says John, "and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." As if that were not enough to convince us, he adds in a later writing: "That which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled . . . declare we unto you."

Beside him stands Peter, declaring: "We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ,

but were eyewitnesses of His majesty . . . And this voice which came from heaven we heard when we were with Him in the holy mount."

Beside them stands Paul the tentmaker asserting, "Last of all He was seen of me also as of one born out of due time . . . I knew a man in Christ above fourteen years ago . . . caught up to the third heaven . . . and heard unspeakable words which it is not lawful for a man to utter."

And that is only the beginning.. Rising high above these witnesses like a glowing mountain peak rising above the shadowed foothills stands Jesus Himself in the Gospels, calling attention to His mission by His words and deeds. "Believe me, that I am in the Father and the Father in me; or else believe me for the very works' sake."

And suddenly there is with Him a multitude of the earthly host praising God and saying: "Through faith we subdued mountains, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us now go even unto Bethlehem and see this thing which is come to pass, which the Lord hath made known unto us.

Election Results

After twenty years of blackout the Republican party came back. After it began to look as though the politicians had learned how to keep one party in power indefinitely through the use of public funds in subsidies and pensions and payrolls, the American people said, "Let's start over again." There are several conclusions to be derived from the election of November 4, 1952.

One is that the dictatorship of labor leaders is not so absolute as they themselves pretended and as many people believed. Mr. Murray of the CIO, Mr. Green of the AF of L, Mr. Reuther of the UAW, and Mr. Lewis of the UMW all came out in favor of the Democratic candidate. If they could have delivered the vote of their union members solidly, the result might well have been different. As it was, however, the only states that gave their electoral votes to Governor Stevenson were nine states of the once "solid South" where labor is least organized and the unions are weakest. The rest of the country went en masse to General Eisenhower. This demonstrates, I believe, that at least many of the workmen of America still insist on doing their own thinking and their own voting. They cannot be "delivered" by anyone to anyone. This was evident two years ago in Ohio when Senator Robert A. Taft was reelected by a majority of 430,000 in spite of an intensive campaign against him by the CIO. It was even more convincingly demonstrated in the presidential election this year.

Another heartening conclusion is that American voters

generally will cast their votes for what they think is right rather than for what is expedient. In the same state where Robert Taft was overwhelmingly reelected years ago, his brother Charles was soundly beaten. Democratic Governor Frank Lausche, even while the state was giving Eisenhower a large majority, people evidently were not voting for party labels. Another thing: the big city machines which can "deliver" votes in large masses were outvoted. In New York City, Chicago, and Philadelphia the city vote piled up an overwhelming majority for Stevenson, but when the returns from the small towns and the rural districts came in, the state in every case had given a peremptory "No" to the city machines. Another evidence: in spite of a whistle stop campaign on "You never had it so good," and "Don't let them take it away," the farm belt repudiated the administration. Confronted with a moral issue, the American people will vote for what they consider to be the right.

A third encouraging fact is that several states of the South went Republican. The results in Texas, Florida, Virginia, Maryland and elsewhere indicate that even in the South there may eventually be a two-party system. And since the presence of an opposition party that has a chance to win once in a while makes for better government in that it keeps the dominant party on its toes as to its honor, the results in the South this year are a highly favorable sign.

Still other conclusions are probably correct. It is probably true that the great body of Americans had come to the conclusion that all the revelations of corruption in high places demanded that a change be made. It is probably true that the women's vote went largely to Eisenhower because he at least seemed to be concerned about the boys in Korea, while the administration seemed to have come to the futile position that the war in Korea must drag on indefinitely with no attempt to win it or no attempt to get out of it. It is probably true that many people were convinced that the party in power had been too soft in its dealing with the Communist infiltration of America. It is probably true that many people felt that taxes were too high, inflation too dangerous, and the size of government too great. All these factors together contributed to the election result.

Now Mr. Eisenhower is our President for the next four years, the president of all Americans. The problems were not settled on Nov. 4; they were only turned over to different hands. Our President will need the prayers of all men and women of good will, that he may surround himself with the finest minds and the sincerest Americans available, and that God may use his administration for the good not only of America but of all men everywhere.

Queer Doings

News of Reformation Day services included some surprising details. Take this item, for example, describing the annual Festival of Faith service in Cleveland's public hall:

"As the first fanfare of trumpets echoed through the hall, a pageant was unflooded on the stage depicting the nailing of the 95 theses on the door of the Castle Church in Wittenberg, Germany, an act by Martin Luther that heralded the beginning of the Reformation movement.

"A second fanfare of trumpets signalled the start of the processional, *uniformed Knights Templar acting as an honor guard to several hundred clergymen and lay leaders as they marched through the center aisles and took places below a large suspended cross on the stage.*

"Preaching on 'The Mother of Democracy,' Dr. Franklin Clark Fry, president of the United Lutheran Church in America, described free political institutions as the fruit of the seed that was sown in the Protestant Reformation."

The italics are mine. Here is a brief item from Detroit's overflow crowd of more than 7,000 persons packed in the *Masonic Temple* auditorium for Detroit's sixth annual Protestant Reformation Festival."

And here is one more: A Record crowd of 14,000 attended the seventh annual Festival of Faith, united Protestant Reformation observance, in the Cincinnati Garden.

The program, sponsored by the Greater Cincinnati Council of Churches, focussed attention on the new Revised Standard Version of the Bible. Dr. Bernard Clauser preached the sermon. His subject was, 'Have We Been Revised?'

Earlier, an elaborate procession was held in which 100 *Knights Templar* marched with the clergy and Biblical scholars."

We rejoice to see a more general participation of Protestants in America in the celebration of the Reformation. How do the lodges get in on it? Did they make any contribution to the struggle of the Church 400 years ago?

Lutheran Growth

The National Lutheran Council's annual statistical summary gives the latest figures on Lutheran Church membership in the U.S. and Canada at the end of 1951. Baptized membership increased by 174,653 to a total of 6,476,601, an increase of 2.8 per cent. Confirmed membership increased by 90,843 persons to 1,963,4, a gain of 2.1 per cent.

That sounds fairly good, but a little examination will show that it is not good enough. There are 16,782 congregations, which means that the average number of confirmed members per congregation at the beginning of the statistical year was about 260. The total increase in confirmed membership amounted to an average of 5.4 persons per congregation. There is little to be proud of about that. It took 48 adult Lutherans one year to add one

new confirmed member to their number. What does that say for our evangelistic campaigns?

But that still does not tell all the story. The 90,843 persons added to the confirmed member list include all the children of our own families confirmed in the course of the year. The average-size congregation of 260 members should have confirmed more than an average of 5.4 persons from its own adolescent children. That means either that we are doing no real evangelistic work at all among the unchurched people of America—or that we have some alarmingly large leaks in our membership after confirmation.

At the risk of seeming to be pessimistic, I must still point out one more thing. The average increase per congregation in confirmed membership was 5.4 persons in 1951, as we have said. But in 1950 that figure was 5.7 persons, in 1949 it was 5.8, in 1948 it was 6.1, and in 1947 it was 7.7. For five years there has been a steady decline in that index figure. The total decline from 7.7 to 5.4 in five years is a decline of almost 30 per cent. We are 30 per cent less efficient as witnesses for Christ than we were five years ago—and that was not very efficient to begin with. What does that say for the ineffectiveness of our increased emphasis on evangelism?

A few other figures may be interesting. The rate of increase in baptized membership for various Lutheran bodies was as follows: in the Evangelical Lutheran Church, 3.7 per cent; in the American Lutheran Church, 3.3 per cent; in the Missouri Synod, 3.3 per cent; in the Augustana Church, 2.5 per cent; in the United Lutheran Church, 2.1 per cent; in the United Evangelical Lutheran Church, 1.7 per cent; in the Joint Synod of Wisconsin, 1.4 per cent.

Baccalaureate Services

After the Supreme Court ruled in the McCollum case that released time religious education in public school buildings is unconstitutional, the State Education Commissioner of New York decreed that public school buildings may not be used for high school baccalaureate services that are essentially religious.

Of course, if the Supreme Court is right in saying that tax supported property may not be used for religious purposes at any time, then the ruling of the Commissioner is also right and follows "as the night the day." Readers of these columns know that the writer does not agree with the Supreme Court. Either the Court is wrong in this decision or many American customs and practices are wrong and have been wrong all through our history.

Item: prayer in the United States Senate in the Capitol, a building provided at great cost to all the taxpayers. Item: chaplains and church services on U. S. battleships which cost the taxpayers millions of dollars. Item, chapels and chapel services at West Point and Annapolis. Item: chapels and services at dozens of army camps across the country. Item: the long-standing custom of permitting new congregations of all faiths to use school

buildings as places of assembly until they can build their own churches. Item: the long standing custom of having baccalaureate services in local high school buildings.

If it is wrong and contrary to the constitution to use school buildings for any religious purpose at any time, then all the practices mentioned in the preceding paragraph are wrong. Unbelievers would be justified in challenging every one of them on the strength of the Supreme Court decision. I do not believe that they are wrong practices. I think the high court would have been wise if it had declined to assume jurisdiction over local school buildings and their local use.

Be that as it may, the Court so ruled. Some of the first to seize upon the ruling as a means to their own ends were not unbelievers but Roman Catholic priests. They did not want their youngsters who graduated from public high schools to attend baccalaureate services. When in

New York State they appealed to the Commissioner of Education, the ruling given above was the result.

The newest development is that the New York State Grange, an organization of farmers, has taken a position opposed to that of the Commissioner. At its annual convention the Grange adopted a resolution pledging to use its influence to permit the use of public school buildings for baccalaureate services. The resolution demands that local taxpayers "be the ones to determine the policies of their schools at the local level for themselves or through their elected representatives." It says, "We are opposed to any and all departmental orders from the department of education or any other bureau which directly challenge the rights and liberties of the taxpayers and citizens. We favor legislation giving decision for the use of public school buildings to the local taxpayers or their elected officials."

Servants of the King

(A Biblical Word Study)

J. M. T. Winther

(Concluded)

Eight Words from the New Testament

1. Deacon (diakonos)

This is a perfectly Greek word, used both in a verb form and in two noun forms (servants and service) altogether 100 times. Some prefer to treat it as derived from a verb "to run", but as even the scholars so far have never found that word, we may not necessarily stultify ourselves if we still stick to the old derivation, "one thoroughly dusty," whether from running or working during the heat of the day.

But no matter what derivation is accepted it puts before us a man who is more occupied with his work than with his own person, one who can center his thought on what will please and profit his master to such an extent that he forgets, or at least ignores his own comfort and his own appearance, and thus as a servant of Jesus Christ disregards man's judgment whether harsh criticism or fulsome praise.

The first place the noun is used is in Mt. 20,26: "Whoever among you wants to be great must be your minister ("deacon"). Paul's use of it in Col. 1,7,23,25 serves well to show its content. The first 4 times the verb is used (Mt. 4, 11; 8,15;20,28) are also very instructive, as they speak of angels ministering to their Lord, of a common woman who could minister to Christ because healed by Him, and then of Christ who instead of requiring to be ministered unto came to minister to His own sinful creatures, ministering to those who in no way deserved it or had asked for it, and ministering to the extent that He gave His very life, requiring nothing, giving all!

2. SLAVE (doulos)

There are two verb forms and 3 noun forms, used together 166 times. Like the 3 Hebrew words, numbered 4, 7, and 8, this too has been derived from a verb meaning to BIND, and it is the common Greek word for

BONDMAN or slave.

Paul uses it of himself in Ro. 1,1. Gal. 1,10; Phil. 1,1. Tit. 1,1. James and Jude use it in like manner at the beginning of their letters, and Peter uses it in his second epistle, while John uses it in Rev. 1,1. It was a word that could not only be used about those who were bought and forced into bondage without any regard for their rights or desires, but it could also be used for those who for one reason or another voluntarily yielded themselves to a life-time service of another. It is of course in this latter sense that the sacred writers could use the word about themselves. True, Christ had bought them but that was in order to give them liberty (Gal. 5,1). Not one of them was forced, even for one single instant to serve Him. When they did so, it was because they yielded themselves gladly, thankfully, humbly, pleading to have the honor and privilege to serve Him who first had served them in His own inimitable way.

More than 70 years ago I read a little story in a small children's paper about a rich Englishman who on his travels in North Africa happened to pass a slavemarket. A young woman exposed for sale, won his pity and sympathy because she looked so helpless and hopeless. He entered his bid and kept on until she was knocked down

his property. He bought clothes for her and told her now she was free and could go wherever she desired. When it dawned on her that she was not to be his slave, she asked: "Do you really mean that I myself may choose where I shall go?" and when he had asserted that he had given her that right, she burst out: "Then there is only one place I want to go; wherever you go, there I go; whatever I can do to serve and please you, that I will do, nothing else will satisfy me." Whether an actual event or a parable it is valuable as an illustration of what Christ has done for every sinner, and what every believer should do for him.

HEALING SERVANT (therapōon)

This is a word that is used mainly about such voluntary service as the previous word indicated as rare exceptions. It is only found once in the NT and then applied to Moses (Ex. 3,5). In classic Greek of later times it had come to be used as a synonym of the preceding word. But in the NT and other old authors it is used exclusively of a man's assumed service, generally of voluntary and therefore honorable attendance upon some superior.

It is a word that means to WAIT ON any one, to be ready and prepared to carry out any command, and so far it is almost identical in meaning with the Hebrew word **STANDING BEFORE** (no. 4). But while the two words alike indicate both willingness and ability to serve with alacrity, this Greek word has been used with an added meaning of doing it in such a way that it increases the comfort and well-being, the health and strength of the one served.

This noun is used twice in the NT with the meaning "all servants of a household" (Mt. 24.45; Lk. 12.42), but it is also used in two other places with an entirely different significance that only can be explained after knowing the meaning of this word in its verb form. The verb is used 44 times in the NT, but only once in the primary, indefinite sense "To serve" (Acts 17.25) and there it is a perfect synonym of the next word. In all the other 43 places it means to HEAL, to CURE, to RELIEVE SUFFERING caused by any disease. It is the same word we have in THERAPEUTICS, the science of healing, or of administering proper medicines. Men with medical skill, some of whom well may have been mere slaves, or "retainers" (in old English of those retained), owned by the rich and powerful, were regarded as servants whose duty it was to use their skill for the benefit of their owners or of those who could pay them, to make them comfortable by relieving pain or infirmity, and as long as possible to put them to flight.

This is the word that Christ used in His command: "HEAL the sick" (Mt. 10, 8 and 1). That this command referred to the physically sick will of course not be called in question. But we are taught to reason from the small to the greater. Can we be in error by saying that our chief concern should be to relieve spiritual suffering by healing souls of mortal ills?

The Christians of the early church were naturally

much concerned about miraculous healing, for they had seen and were still seeing much of it. And so James wrote also about healing through prayer, but let us not forget that his LAST WORD was: "My brothers, if one of you stray from the truth, and some one bring him back, let him be assured that he who turns a sinner back from the wandering of his ways does SAVE A SOUL FROM DEATH and covers up a great number of sins." To this clear rendering Dr. Verkuyl has added one of his concise foot-notes: "More important than physical healing, hence more deserving our prayer." James does not discourage healing by faith and prayer, but he calls attention to what is far greater.

Let us not forget that we are infinitely far ahead of the medical men about whom this word was first used. We have absolutely infallible remedies against any and every ailment. And still greater, we have what these men many a time might have desired but never found—we have an all-knowing specialist whom we may, and can consult at any time, in any place, whenever the need arises, and who on the spur of the moment can and will supply any one of the Lord's servants with these potent, nay, omnipotent remedies, and that in such a way that the ministering servant stands amazed and even awed, as he realizes that he is a mere instrument in the hand of the master-mind.

What true servant of Christ has not time and again been humbled into the dust and at the same time experienced an inexplicable exaltation when the promise in Mt. 10, 19-20 was fulfilled in the most literal manner, although instead of facing earthly kings it might have been "merely" a poor degraded slave of sin, still one for whom the very King of kings gave His life, and into whose heart He was patiently seeking to enter in order to make him or her sit on a throne far higher and more permanent than any ever seen on this earth.

What a duty and what a responsibility this word reminds us of, and at the same time what glorious privileges and resources it reveals!

4. SERVING GOD (latreuō)

The noun of this group, meaning "Servant" is not found in the NT, but it was common in classical Greek; its primary meaning was plainly enough "hired man" but in common use it was applied to slaves, bought, owned and controlled by another. The noun meaning **SERVANT** is found 5 times (Jn. 16.2; Ro. 9.4; 12.1; He. 9. 1.6) and the verb is found 21 times, the first occurrence is Mt. 4.10, and the last Rev. 22.3. It will be seen that in the NT it is limited entirely to service rendered to God (only once, in Ro. 1.25, is it used about serving false gods).

This should remind us that while our primary objects are the sinners and saints around us, we must never be so occupied with them that we lose sight of the fact that our ultimate object is God, and His glory, His joy and His satisfaction. There is joy in heaven every time a sinner is converted (Lk. 15.7,10). It is declared of Christ that "He shall see and be satisfied with the travail of His soul" (Isa. 53, 11, Am. St. V. margin. Luther and with him some of the better modern translations render it:

"Because of the travail of His soul He shall see and be satisfied" that is, "see that which shall satisfy Him").

What base perversion of the service expected of us if and when we try to please men and curry favor with them! To please Christ so as to bring Him some compensation reward for all His suffering must ever be the deepest desire, the undeviating aim as well as one of the mightiest motives in the service we are called to render.

5. "PUBLIC WORKERS" (leitourgos)

In ancient Greece there were some who were known as public workers or "WORKERS FOR THE PUBLIC GOOD". Their duty was among other things to build roads and bridges or keep them in repairs, to provide facilities for fording or otherwise crossing streams, or in general to engage in activities that would benefit the whole community. And they were to do it at their own expense. Property meant not only privileges but also obligations. It is the word that we have in Liturgy, Liturgies, etc. which literally means "actions of the laity" as distinguished from that of the ministers.

This noun is found only 5 times in the NT. Paul uses it of himself as a servant of Christ to the Gentiles, and apparently he has been conscious of the implications of this word, for in adding that he is ministering the gospel of God he has chosen a verb that indicates sacrificial ministering (Ro. 15,16).

It is a word that, most suitably, has been used of Jesus Christ Himself (He. 8, 2), but it is also used of Epaphroditus who made that long and dangerous journey from Philippi to Rome in order to serve Paul (Phil. 2,25), that was certainly sacrificial service, at his own expense to the extent that it almost cost him his life, and by benefiting Paul it also benefited the whole church; what if we had not had that wonderfully bright and cheerful letter to the Philippians!

In the remaining two places it is used of the angels (He. 1,7) and of government (Ro. 13,6).

It is a word that speaks to us of our obligations. Have we actually been made rich in Christ, then we are not to keep those riches for ourselves, but share them with as many as possible, to spend and be spent (II Co. 12,15)—as did Christ Himself and as Paul and Epaphroditus did. Debtors to all, no matter what race or what condition. "The world is my field" because it is Christ's.

We are directly and clearly told to prepare the way of the Lord, to "prepare the way of the nations, cast up, cast up the highway, gather out the stones, lift up an ensign for the peoples" (Isa. 62,10), so that, without stumbling and delay, they may run away from the city of destruction and get within the walls of the city of refuge (Num. 35, 6-34; Jos. 20;) before the merciless avenger overtake them, thus escaping from death and judgment and from the wrath to come.

6. DOMESTICS (oiketees)

This word is used only four times (Lk. 16,13; Acts. 10, 7. Ro. 14,4; I Pe. 2,18). It refers to those of the household, living and working within its realm, sharing at least

some of the comforts and many of the duties with the master and owner of the house, thus it corresponds exactly to our "Domestics".

It is thus a word that speaks of NEARNESS to the Master, and also of His SUPERINTENDENCE with which that it may mean in the way of incentives and encouragement or of caution and vigilance. But it points also to fellowship with others and of working together with them, for as a rule there were more than one slave in a house that could afford to have one. As far as this point is concerned it touches the same ground as the Hebrew word "Going forth together" No. 6 or "Yokefellow" No. 7).

7. "BOY" (pais)

This is a word that is almost an exact equivalent of the Hebrew word "Youth" (No. 2), as they both may find an exact translation in the Oriental use of the English word "boy". In the NT it stands for young man" (Acts 20,13 Eutychus), and also for "little child" (Mt. 2,16: boys under 2 years) or "adolescent boy" (Lk. 2,43). With the feminine article, it like its Hebrew counterpart, is used for "girl" (Lk. 8,51,54: Jairus' daughter). It is used for "son" (Jn. 4,51), and as such it is even used about Jesus Christ Himself, who was both SON and SERVANT, and that in His double capacity as both human and Divine (Acts 3,13,16; 4,25,27,30). Altogether it is used 24 times.

We, too, stand in a twofold relationship to God, as are both His children and His servants, sent by Him. He sent Christ, not to be served but to serve and even give our very life if that should be His will, and that is as though something strange were happening (I Pe. 4,1), but as something that we naturally ought to do. Everybody knows Jn. 3,16. How many can offhand repeat I Jn. 3,16? Still they are inseparably connected.

To use this word also like its Hebrew equivalent speaks of inexperience, of lack of wisdom and therefore of constant need for detailed instruction and guidance on all points.

8. UNNDERROWER (hyperetees)

This is our last, but in some ways our most interesting word. Of the 20 times it is used in the NT it stands for "public servants" in 14 places. Of these the A.V. has 10 times rendered it "officers" a word that at least suggests some authority, while this word both by its etymology and its constant use suggests nothing but subjection. The A.V. has therefore also rendered the word "servant" in 3 places, although the same persons are involved. Roughly speaking, the word refers in these 14 places to what we now call "policemen". Dr. Verkuyl has consequently and consistently rendered it "attendants" in 16 places.

The absurd respect for something traditional no matter how wrong it may be is seen even in the A.R.S.V. which slavishly has followed the A.V. by rendering it "officers" in 10 places, only once using the excellent word "guard" (Mt. 5,25), a word they also have used in the 3 places where the A. V. rightly rendered it "servants" (Mt. 2,13,14; Mk. 14, 54,65). They honor them by the title of "attendants".

...s" when they lay hold of Jesus, and reduce them to
wards" when they beat Him, or when Peter sits down
ing them. So much for consistency.

...nce Christ uses it of His friends, or followers, stating
... they would have fought for Him had His kingdom
... of this world (Jn. 18,35). Paul once uses it of him-
... and his fellow-workers (I Cor. 4,1). It was the word
... for John Mark as the attendant, or assistant, of Bar-
... as and Saul (Acts 13,5). In the remaining place (Lk.
...) where it is used of the man to whom Christ hand-
... the roll of Isaiah in the synagogue at Nazareth, Ver-
... l has rendered it "custodian," the plainer "caretaker"
... t perhaps have been better.

The corresponding verb is used only 3 times in the NT
Acts 13,36: David in his generation; 20,34: Paul's own
nds; 24,23: Paul's friends to aid him in prison). But in
... ssic Greek it primarily meant to serve as an UNDER-
... TOWER and this is the primary sense of the noun, which
... n secondarily was used for "assistants" or "helpers."

... it calls up the picture of a galley, with the slaves,
... ose duty it was to propel it through the waves by
... eans of their oars, inescapably chained to their seats.
... ually two or even three men were to handle the long
... rs. There was a master rower and then one or two
... nger, smaller, or weaker men assisting him. They
... ere the "underrowers".

... That they had to work in the most perfect harmony
... th the master-rower goes without saying. The least
... fference in "time" or "rhythm" made them hindering
... abilities instead of helping assets. They could certainly
... ot push when the master-rower pulled, or vice verse.
... ere was no scope for what is valued so highly as "self-
... pression".

... It is this background that gives this word, when ap-
... ied to Christ's servants, its unique significance. In-
... ead of suggesting authority, as "officers" naturally
... es, it at once suggests subjection or more correctly sub-
... rdination, for it requires the greatest possible amount
... accommodation to the will and the actions of the mas-
... er-rower.

... That may seem to make it an undesirable and unpleas-
... nt position. And for any proud, self-sufficient, self-

confident character it would at once prove utterly intol-
erable. But for a humble soul, distrusting his own abil-
ity, realizing his own saddening lack both of wisdom and
strength, it is above all else the position that will give him
peace of mind as well as courage to exert himself to the
utmost, for he knows that the Master-rower is experi-
enced and also powerful enough to counteract every mis-
take he may make, pitying enough to pardon them, pa-
tient enough to teach him over and over, concerned en-
ough about his welfare to consider and care for every
need that may arise, and in addition so grand and graci-
ous that it is an inestimable privilege to be permitted to
put his weak and wavering hands to the oar that He holds
and controls. Such a servant knows that to imitate the
Master and to subordinate himself to Him is the secret of
success, as well as the source of joy and satisfaction.

This brief study of the words that in a special way
show what the position of a servant of the king actually
involves should suffice to make two things unmistakably
clear.

First, it is a matchless distinction, the supreme honor
that can be bestowed on one who by nature is a child of
sin and wrath, actually to take the place of Jesus Christ
Himself in begging men to be reconciled to God (II Co.
5,20).

Secondly, it imposes responsibilities so overwhelmingly
great, and activities so varied and at the same time so im-
portant that it is far beyond all human ability to calculate
the issues involved.

The practical results of a study like this should be to
bring us to our knees as we realize our imperfections, our
ineptitude and insufficiency so that we, together with
Paul, in true humility cry out: "Who is sufficient for
such things?" (II Co. 2,16).

And then looking away from all other things we should
steadfastly fasten our eyes on our King who has chosen
us, called and appointed us (Jn. 16, 16) so that an ever in-
creasing consciousness of His grace and greatness may
fill our hearts, until we, again together with Paul, may
confidently say: "Our sufficiency is from God who has
QUALIFIED US to be ministers ("deacons") of a new
covenant" (II Co. 3,5-6).



Why the Lutheran Church Baptizes Her Children

N. J. Holm

After Christ had by His atonement provided a full salvation for the human race, then He instituted baptism as a means to obtain salvation. In Matt. 28:19, Christ gives the following command: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." Let us notice that He commands to baptize into the name of all three persons in the Holy Trinity. The reason for this is that all three persons have a part in the salvation of a soul. The Father is the source; the Son is the procurer; and the Holy Spirit is the applier. Christ commands to baptize "all." His command is universal. No reservation or exceptions are stated. Age does not prevent from baptism. Christ did not say children are too young, or that seventy-five-year-olds are too old.

Opponents of infant baptism say children are not mentioned; therefore they should not be baptized. Well for the same reason we can say that adults should not be baptized for they are not mentioned. We contend that when Christ says, "All Nations" then all in the nation have the privilege to be baptized. When I baptize a child, then I baptize on the command of Christ, "All Nations," and when I baptize an adult, I baptize on the command of Christ, "All Nations."

Not so long ago I baptized a child, the mother of the child, and the grandmother of the child. The parents of the grandmother were Baptists and her baptism had been neglected. That evening I baptized three generations. What right did I have to do what I did? My answer is, "All three generations are included in, All Nations."

The question is not, "Where is it stated that children shall be baptized?" but "Where is it stated that children shall not be baptized?" I now make the statement that the understanding of the Christians of the first generation and later was that children are included in, "All Nations." I will now present the historical evidence. The English scholar, Rabbi Lightfoot, 1675, says, "Infant baptism was as well known in the Jewish Church as in the Christian Church. The whole nation knew very well that children should be baptized. There was no necessity to give a command concerning that which was established by common use. If infant baptism had been a new thing and unheard of, then God had surely commanded to baptize infants."

Augustine, the greatest scholar of his day, who was born in the third century says, "The whole Church practices baptism; this practice has not been introduced into the Church by a church council, but infant baptism has always been in use."

Origen, who was born in the second century says, "From the apostles the Church has received the practice to administer baptism also to children."

Gregory of Nazianz says, "Infants should be baptized even though they have no conception of perdition and grace."

Jerome says, "The crime of leaving unregenerate children in the bond of sin will be attributed to those who were unwilling to baptize them."

About the year 256 the Church had a general convention. Sixty-six Bishops were present. A deacon by the name of Fidus asked if it were not advisable to delay baptism until the child was eight days old. The answer of that general convention was as follows: "None of us were of your opinion, the mercy and grace of God are not to be denied to anyone from the moment he is born."

Clement of Rome, who lived during the days of the apostles, says "Baptize all your children and teach them and bring them up for the Lord."

From these historical statements we see that the understanding of the apostles and Christians of the first century and down the ages was that infants are included in "All Nations," which Christ commanded to be baptized. Therefore the Lutheran Church baptizes her children.

Let us now consider what the effect of Baptism is. We have already learned from Matt. 28:19, that in baptism we are made disciples of Christ. And in John 3:5 Christ says: "Except one be born of water and the Spirit, he cannot enter into the kingdom of God." Here we see that baptism is a means of being born again. To be born again, means that a new life seed is planted in the soul.

In Romans 6:3 Paul says, "All we who were baptized into Christ Jesus were baptized into His death." To be baptized into the death of Jesus, means to become partakers of the atonement of Christ.

In Gal. 3:27, Paul says: "For as many of you as were baptized into Christ did put on Christ." To put on Christ means to receive the salvation which Christ procured for us. And St. Peter says in I Peter 3:21, "Which also after a true likeness doth now save you, even baptism."

Paul expresses the same thought in Titus 3:5, "Not by works done in righteousness, which we did ourselves, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit."

The reason a Lutheran Christian has such great respect for baptism, is because the Bible speaks so highly of baptism. We are told by the Bible that baptism makes disciples, produces a new birth, makes us partakers of the atonement, puts on Christ and saves. Therefore the Lutheran Church baptizes her children.

Do children need the grace which baptism confers? The opponents of infant baptism confuse innocence with sinlessness. An infant is innocent but not sinless. An infant has not committed sinful crimes of actions, but they are in a sinful condition. They are born with original sin.

us consult the Bible on this subject. Ps. 51:5: "In sin my mother conceive me." Ps. 58:3: "The wicked are changed from the womb." Eph. 2:3: "We were by nature children of wrath even as the rest." Paul speaks about children of wrath, not by acts but by condition. In Rom. 5:12 Paul says: "Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned." Death is not only the result of sin, but also a proof of sin. And Christ says in John 3:6, "That which is born of flesh is flesh." Paul says in Romans 8:8, "They that are in the flesh cannot please God." Paul explains why they cannot please God in Romans 8:7, "The mind of the flesh is enmity against God." Because of these Bible testimonies concerning the sin of condition, the Lutheran Church believes in the doctrine of Original Sin. Original sin is the root, actual sins in deeds are sins of fruit produced by the root, and because the fruit is sin; therefore the root is sin, which is original sin. A new-born infant has just as much original sin as a person thirty years old. The difference consists in this, original sin in an infant is sleeping; in an adult it is awake. As an infant becomes older the sleeping original sin wakes up and in acts of impudence, anger, jealousy, and revenge reveals the nature of original sin. Therefore because of this condition of sin, the children need the grace which is conferred in baptism.

The sad heritage which is the common misfortune of all men born naturally into the world is original sin. Original sin is not an inherent quality of human nature; if it had been, then God would have been the creator of sin. Original sin is something foreign to human nature, which has been injected and blended into human nature, and this blending has put the human race into a condition of sin. Original sin came from the Devil and through Adam that sin condition was transmitted to the human race. Therefore St. Paul could say in Romans 11:32, "For God hath put up all unto disobedience, that He might have mercy upon all." "All" implies both children and old people. But God uses means by which He applies mercy. And the means He uses is accommodated to the condition of the people. Infant baptism is a means which is *accommodated* to the infant state. And there is no baptism that is so sure as infant baptism, because in the *infant* Paul there is *no* willful resistance to the Holy Spirit.

Let us now find out from Christ if children are fit candidates for baptism. In Luke 18:17, Christ says, "Verily I say unto you, whosoever shall not receive the Kingdom of God as a little child, he shall in no wise enter therein." Jesus uses the word, "Paidion," that means a new born child. Christ did not say that children must become grown ups before they can receive the kingdom of God, but the grown ups must receive it as little children. And because Christ says that little children receive the kingdom of God, therefore little children are fit for baptism. In Matt. 18:6, Christ says, "But whoso shall cause one of these little ones that believe on me to stumble—" Christ says they **believe**. Let us notice that Christ did not explain how they believe. This statement of Christ does not belong to the realm of understanding, but to the

realm of faith, Christ did not explain the nature of the infant faith. He says they believe. Christian faith in adults accepts Bible statements which we cannot understand.

On the statement of Christ we believe that infants receive the Kingdom of God and that they believe on Christ. The essence of faith which connects the believer with God is a condition of the heart in which the Holy Spirit dwells. The Holy Spirit could dwell in the heart of John the Baptist before he was born. What hinders the Holy Spirit from dwelling in the infant's heart after the child is born? Infants are not unbelievers; if they were, Christ would not have said, "Out of the mouth of babes and sucklings thou hast perfected praise." God is not praised by unbelievers. Faith is a gift of God. A father can write a check to his son, while the son is sleeping, although the son is not conscious of the gift: still the gift belongs to the son. And why cannot God give gifts to us even though we may not be conscious of the gift? The Baptists assert that infants cannot believe. If the Baptists believe that "faith only can mean an intellectual assent to a statement of objective facts," this definition does not cover all that belongs to the domain of faith. If it had, then Christ would not have said that the little ones believe on Him. Faith is more the function of the heart than of the head. Faith implies a condition, an attitude, a leaning toward God. We do not know the limits of the law in the spiritual world. Therefore a true Lutheran will "bring every thought into captivity to the obedience of Christ," and believe what Christ says about infant faith.

It seems to me that the Baptists are inconsistent. They baptize adults because they believe in Christ. But when Christ says, "The little ones believe in Him," then they refuse to baptize them. Is this contradiction due to rationalism which is dominating the Baptist thinking in respect to the doctrine of the Sacraments?

Neither can we understand the doctrine of the Trinity, but we believe it, because the Bible teaches it. Nor can we understand how Christ can give us His body and blood in the Lord's Supper, but we Lutherans believe it on the statement of Christ.

In John 3:3 Christ says, "Except anyone be born *from above*, he cannot see the Kingdom of God." And in verse 7 Christ says: "Ye must be born again." The reason we must be born again is because we all have original sin. Nothing unclean can enter into heaven. If children and adults could enter into Heaven without being born again then sin would enter into Heaven and disturb the harmony of Heaven as it has disturbed the harmony of the earth. Because sin has entered into our nature from birth both children and adults must be born again. And Christ says that "a little child receives the Kingdom of God." And Christ says that the little ones believe on him. On the statement of Christ we see that children are fit candidates of baptism; therefore the Lutheran Church baptizes her children.

Do we have any reference to Infant Baptism in the New Testament? In Acts 16:33 we are told that the jailor and all his family were baptized. "All his" naturally

were his wife and his children. And in Acts 16:15, we are told that Lydia and her household were baptized. The old Syric and Coptic translations rendered it thus, "Lydia and her children were baptized."

We believe that when an infant dies unbaptized, that that child is *saved*, because Christ says, they receive the Kingdom of God and that they believe in Him. Baptism is an ordinary and commanded means given to the Church, but God is not bound by means. God is absolute. When by reason of death the Church is prevented from applying the ordinary means of grace, then God can in *His own way*, which is not revealed to us, and without ordinary means *save the child*.

What about a grown person who has never been baptized but who has become a Christian through the Word of God? St. Peter says, I Peter 1:23, "Having been begotten again, through the Word of God." Should such a person be baptized? My answer is Yes. Christ has commanded: "All Nations" to be baptized. And in Acts 2:38, St. Peter says, "Repent ye, and be baptized every one of you." Peter did *not* say "If ye repent, ye need not be baptized." For the grown persons repentance and baptism belong together. And in Mark 16:16 Christ says: "He that believeth and is baptized shall be saved." Here faith and baptism is considered as one condition for salvation.

John Gerhard says that in the case of one who has been regenerated through the Word, "in them baptism is a confirmation and sealing of regeneration."

In closing, I wish briefly to express the advantage of infant baptism through life. Too many, like the Prodigal Son, do leave the Father's home. But notice the Prodigal Son could not sin away his sonship, while he was lost in the world. He was still a son *while* he was feeding the swine. He could not sin away his Father's love. He did not need to be born over again. His sonship had been established at his birth. He had only to *return home*, and his home privileges were ready for him. His ragged clothes and sinful life did not prevent the Father from receiving him and giving him the kiss of welcome. You, who like the Prodigal son, have made a wrong move by leaving the Father's home, be also like the Prodigal son in returning to the Father's home. You still have a right to claim your sonship. You were born into Your Father's home. The Father is still your same Father. Confess your sin. You need not be baptized over again. Your baptism is complete. It was an act of the Holy Trinity. Say, "He comes your erring son, your erring daughter." In baptism I became your child. Now receive your child. Your Father will receive you with His Fatherly kiss. And angels will be rejoicing in Heaven.

The Nativity

Olive Weaver Ridenour

Mary

Joseph is sleeping, and the Babe
Is quiet now. The morning light
Tells me another day has come.
Can it be true that just last night
His holy birth took place—
The dream is now reality?
Jesus, the Son of God, is born!
My son. . . God's Son . . . how can it be?

So good a man is Joseph!
He could have brought me
And the Child to public shame,
Had he not believed God's messenger
Appearing in a dream. Since then
He has been quoting prophecies,
Things that the ancient Scriptures say.

The trip from Nazareth was hard,
But we were glad to get away
From knowing looks and wagging tongues
That followed us for many a day.
And we both knew the prophecy

That when God sent His Son to men,
The great Messiah, long foretold,
Was to be born in Bethlehem.

The shepherds said an angel spoke
And told them of a Saviour's birth;
A heavenly chorus sang God's praise,
"Glory to God! And peace on earth!"
How wonderful, to have His birth
Announced by angels in the night!

I do not comprehend it quite.

The Babe stirs in His sleep. Meanwhile
I keep recalling prophet's words,
And pondering, will this come true?
"His kingdom . . . there shall be no end . . .
A Saviour . . . every tongue shall own
Him Lord . . . He shall be great, and reign,
And God shall give Him David's throne!"

Joseph is sleeping, and the Babe
Is quiet now. The dawning light
Tells me another day has come.

Joseph

by the sons of Abraham
slaves beneath the Roman yoke—
ans who scorn our prophecies
which the ancient fathers spoke.
nge that by Caesar's own decree,
at this sacred time, we came
David's city, Bethlehem,
egister, for taxes, our names.

en we arrived in Bethlehem,
house was crowded to the door.
y was tired . . . her time was near.
re could we go? She must have rest
shelter—and at once! We knew
one. Strangers we were, in need.
stable, then, would have to do.

ange! But I love that little mite,
though He were, in truth, my own.
budder when I call to mind,
for a dream, I had not known
wonder of His coming as
fillment of the prophecy—
virgin shall bring forth a son . . . ”
God chose her—Mary—to be
one! I was so hurt, so grieved.
til that night the angel said,
ar not to take Mary, thy wife.”

then my doubts and fears all fled,
d I recalled old prophecies,
t God would send His Son to earth
orn of a virgin”—and this town
Bethlehem would see His birth.
ange . . . that by Cæsar's own decree,
t at this sacred time, we came
David's city Bethlehem.

A Shepherd

ere never was another night
glorious. The radiance
s vanished now from mortal sight;
e music of the skies has ceased;
t to my dying day, I know
at song will linger in my heart;
at hymn will never pass away.

I, alone, had heard the song
nd seen the sight, I might have thought
nothing but a wondrous dream.
t this great miracle was seen
all us shepherds in the fields,
nd each one heard the angel say:

Fear not! Behold, in Bethlehem
e Saviour . . . Christ . . . is born today!”
e made our way (to prove the sign)

With haste to Bethlehem, to see
Jesus, the new-born Babe divine.
And wrapped in swaddling clothes, He lay
There in a manger! Mary's face
Was radiant! A holy air
Of mystery was in the place!

All day the curious have come
To ask us if the tale were true
About the Babe of Bethlehem,
About the heavenly chorus, too,
We have retold it many times.
So many disbelieve! They say
If this Babe were indeed God's Son,
He would not lie there on the hay,
But in a bed with silken sheets.
No swaddling clothes would God's Son wear—
As child of humble peasant folk—
But richest clothes and raiment fair.

Yet our ears heard the heavenly choir,
And we have been to Bethlehem.
We humble shepherds are the first
Of all men living to behold
The one true God in human form,
The Saviour for so long foretold.

There never was another night
So glorious. To my dying day
That song will linger in my heart.

The Innkeeper

The inn was crowded . . . each room filled
Last night, before this Joseph came
In search of lodging for the night,
His wife half faint with weariness.
She must have rest, and shelter, too,
For she would be a mother soon.
I had no choice! All I could do
Was offer them the stable.
It was not much—as they could see—
But it was shelter. There these two
Would have at least some privacy.

Sometime between the midnight hour
And dawn, some humble shepherds came,
Inquiring of a new-born Child—
A Babe, they said, of wondrous fame.
They told the strangest story of
A great light shining in the sky,
And angels telling of the One
Who in a manger-bed did lie
This very night. At first I thought
They might have had too much red wine;
But talking further I soon learned
Their eyes had seen a marvelous sign
Up in the heavens. Yes, and heard
An angel telling of the birth
Of Christ, the Saviour, and a choir
Of angels singing, “Peace on earth!”

The shepherds did not linger long.
 But since the moment that they left.
 The curious have made a path
 To this same door. I'm quite bereft
 Of my right senses—answering
 Their questions. Some have gone to see
 The new-born Child. And some believe
 He is the Christ of prophecy!

The inn was crowded—each room filled
 Last night, when this man Joseph came
 In search of lodging for the night.

A SOLDIER IN HEROD'S SERVICE

I have served Herod many years,—
 Have seen him in this mood before
 Time after time, this mood that led
 To suffering, and death, and war
 So often in past years. He stops
 At nothing to achieve his goal!
 To keep the throne safe and secure
 Has cost him much. Oh . . . what a toll!

Some years ago his wife became
 The target of his enmity.
 She died . . . and with her, his own sons, —
 A terrible atrocity!
 Yes, ever since he became king
 He's governed with an iron hand,
 And everything was cast aside
 To keep his power in the land.
 Herod was not a man to read
 The Scriptures. Since the Wise Men came
 He has been searching day and night,
 Consulting those who have a name
 As wizards and astrologers.
 He spends hours gazing at the sky
 Hunting the new star every night.
 Today he questioned whether I
 Had ever seen it,—I, who know
 So little of such things. The King
 Is old; his years three score and ten.
 He's lonely, too, remembering
 The one he loved, his Mariamme.
 The throne is all he has! To keep
 It, he will go to any length . . .
 Though men may die, and women weep!
 Each day he grows more restless, and
 Consumed with great anxiety
 Because the Wise Men do not come.
 He questions where the Child may be
 Of everyone he meets. I hate
 To think what that old renegade
 Is planning now, what vile revenge,
 What horrible and bloody deed!

I have served Herod many years.
 He stops at nothing . . . murder . . . war . . .
 Not anything . . . to keep the throne!
 Yes . . . I have seen this mood before!

HEROD THE KING?

Is there a rival for my throne?
 I am an old man now—for five
 And thirty years I have been King;
 So long as I remain alive
 My hand shall reign! No new-born babe
 Shall wrest away from me the throne!
 No Infant King command, or wear
 The crown I wear. This is my own!

A rival? For these many years
 That dread, that fear, has haunted me.
 This throne has cost me far too much
 To give it up too easily.
 I sacrificed my only love,
 My Mariamme, and my sons, too.
 Now . . . I will go to any length,
 There is no deed I would not do!

I questioned the chief priests and scribes
 Of Jesus' birthplace. All agree
 It is in little Bethlehem,
 According to the prophecy.
 I might send guards to seek him out,
 But with the mob from far and near
 Who come to register their names.
 A riot soon would start. I fear
 He would be hid, or taken from
 The town at once. The Wise Men stay
 Too long. They have had ample time
 To see Him, and be on their way
 Back to their eastern home again.
 I told them when they found this "King"
 To notify me, so my gifts
 And my allegiance I could bring.

These Wise Men were in earnest! They
 Did not ask if a Child were born,
 But—"Where is He that is born King?
 If they have not come by the morn
 To tell me where to find Him, I
 Shall publicly make a decree
 To slay each baby under two.
 I shall be King! I guarantee!

Is there a rival for my throne?
 I have been King for more than five
 And thirty years. And . . . I shall reign
 So long as I remain alive!

FOOLS—OR—WISE MEN?

They called us "Fools" to start away
 On such a mad adventure, led
 By this alone . . . one brilliant star
 Which heralded the Christ. They said
 We had been studying too much
 Astrology . . . we needed rest
 To bring us to ourselves again . . .
 Instead of this mysterious quest.

The journey was both hard and long,
 Even the beasts were glad to rest
 While we were in Jerusalem.
 To make inquiry there about
 The Star . . . the New-born King. The news
 Could be known in this bustling town
 Where one were born "King of the Jews."
 Strange . . . no one seems to know about
 The new Star, or the New-born King!
 But Herod called us, secretly,
 After the priestly gathering,
 And sent us on to Bethlehem
 To search for Him. And . . . on our way
 The Star appeared again, to guide
 Us to the place the young Child lay.
 He is, in truth, the New-born King!
 When we beheld Him, we forgot
 How mean is the abode, how poor
 The swaddling clothes. The gifts we brought
 Of gold and frankincense and myrrh,
 Now seem of very little worth.
 Yet . . . we present them to The Babe,
 And . . . fall in homage at His birth!

Warned in a dream that Herod plans
 Death for the Child instead of praise,
 We plan to make the journey back
 To our far home by devious ways.
 There, surely, we face ridicule,
 And jeers at the tale we will tell.
 But . . . we have found the Infant King,
 And knelt before Him! All is well!

They called us "Fools" to start away
 On such a mad adventure, led
 By this alone, one brilliant star
 Which shines above the Christ Child's head!

SIMEON

At last! I may depart in peace!
 My eyes have seen the Promised One,
 Within my arms I cradle Him,

The Savior of the world . . . God's Son!
 Once, long ago, it was revealed
 That I, in my lifetime, should see
 The promised Savior of the world,
 Jesus, The Christ of Prophecy.

The years of waiting have been long,
 I have grown old. My step is slow.
 My face is lined; my hair is white;
 And it is hard for me to go
 From place to place. My sight is dim
 As common to men old in years.
 In spite of God's Word to me, I
 Was often plagued by doubts and fears
 That I should not behold the Christ.

My custom is to go to pray
 Within the sacred temple walls.
 When I saw Mary's Son today
 I knew my fears were all in vain.
 I knew, at first glance, it was He
 My soul had longed for, sought so long,
 The Promised One of Prophecy!
 Within my arms I cradle Him,
 Desire of nations, with my eyes
 I see the Glory of the Lord,
 The Savior of Mankind, in guise
 Of this small Babe: God's Son
 Is come, to be a shining Light
 To all the Gentile world, and, too,
 The Glory of the Jews. The sight
 Of Him ends my long lifetime quest,
 The searching of the years is done,
 The dream of youth, the hope of age.

This is the day! This child the One!
 My eyes have seen Salvation! Now
 Mortality is worthless, poor,
 Compared to this rich treasure, Him
 Whom angels worship and adore!

And now . . . I may depart in peace
 Whenever death may come to me!
 This is the climax of my life,
 The dream come true, the prophecy
 Fulfilled, the glad fruition of
 My longing for the Promised One.

Within my arms I cradle Him,
 The Savior of the World . . . God's Son!

Religious Broadcasting

Donald L. Fritz

(Continued)

IV

BROADCASTING CHURCH SERVICES

The most obvious way to broadcast the church's message is by putting the Sunday services on the air. While this sounds like an excellent plan, there are many drawbacks. When the weekly Sunday morning worship service is to be broadcast, the sermon must be kept general, so that it will have meaning for the very widely varied radio audience. This eliminates any chance to include in the sermons those things in particular which the local congregation needs, but which would have no meaning for those listening in. Denominational slants would have to be very carefully guarded in a broadcast of this kind. Also, the music of the day must always be of a broadcast quality. Choir and congregational singing always has off days, when it does not sound as it should. With the service being broadcast, this could be very bad. The radio audience does not know that the choir is just having an off day. Perhaps this is the first time the service has been heard. An unfavorable reaction is very possible.

Aside from the fact that the sermon and music must be of a broadcast quality, other difficulties surround the airing of the Sunday service. Radio runs on exact time—it must in order to keep the programs running smoothly. To broadcast the services means that the prelude, or opening hymn must begin on the second, and the service must take exactly the required minutes and seconds—no more and no less. There are very few congregations whose worship services run on such an exact schedule. The pastor needs to be a skilled producer in order that his broadcast may fit into the time allotted. Sermons, songs, prayers, and other elements of the service ought to be timed. In producing a secular program of this type many rehearsals would be in order. This becomes obviously impossible with a church broadcast.

The majority of those who would hear a worship service on the air would be unfamiliar with the liturgical forms. In the case of a Lutheran broadcast, this would mean that much time during the program is taken up by meaningless chanting. On the whole, such liturgical forms are appreciated by only a small percentage of the average group of radio listeners. When broadcasting the liturgical chants, it is imperative that they be presented in a very clear manner, so that the words are easy to understand. In this way, the listeners are able to receive some good from hearing them.

For those members of the church who cannot attend in person because of physical disabilities, the broadcast of the church service is a very fine thing. These people can feel that they are participating in worship right along with their fellow-members. For shut-ins of all faiths, the church broadcast is of value. The sound of the organ,

the crowds, the very noise of the congregation, make such radio worship seem more real than a studio presentation. These shut-ins make up a small percentage of the potential radio audience. Many more will hear the program who do not want to go to church, than will hear it because they can't go to church. These deliberate stay-at-homes rarely will take the time to listen to an hour of radio religion. The Sunday paper, the usual distractions of the home, all go to make up an atmosphere which does not promote the right atmosphere for listening to a radio church service.

Furthermore, the broadcasting of one's Sunday services will do little toward building up the membership of one's congregation. It is true that the congregation which goes on the air gains a certain amount of prestige in the listening era. The church's name becomes well known. But as for really adding to the church's rolls, that can never be the aim, because disappointment will be low. Sermons and songs will surely add something worthwhile to the thinking of the listener, but it is very rarely found that someone was so impressed that they came to join the church.

Financing an hour's broadcast on Sunday morning can be a real load for any congregation. The cost is quite high on most stations, and little, if any, support can be expected via the mail from listeners. Members of the congregation usually have to finance such broadcasts with a special offering each week. With no visible return for their money, this soon can become quite a burden.

Occasionally, a radio station will broadcast the morning services gratis. Since they are required to carry a certain amount of free public service programs, the Sunday service may be accepted by the management. Since the engineer, equipment, and telephone lines to the church from the studio cost the station a relatively nominal sum, the church will often be able to pay the charges, and the station will reciprocate by giving the time for nothing. Especially in a smaller town with a small station, a church with something to offer can perhaps make this happy arrangement. The fact must be stressed that the program must be worthwhile! No station will donate time to a church that does not present a listenable type of service. The sermon must be presented with good, logical style, and proper length; the music must be easy to listen to, and not harsh, weak, or out of key. The station wants to attract listeners just as much as the originating church does. The primary objective, then, is to achieve and maintain a high level program, a church which feels that such a program can be offered should investigate its local station. If the station has the time requested, and is public-spirited, as most radio stations are, the chances are good that the time will be made available.

ation WCOL, in Columbus, Ohio presented a series of broadcasts several years ago from various prominent churches in the city. For a period of three months the broadcast would originate in one church, and then move to another. In that way much good will was built up at the station and also for the churches participating. In this particular series, only a half hour broadcast was possible. The churches originating the programs rearranged their service where necessary so that the half hour broadcast would include the hymns before and after the sermon and the sermon itself. After the broadcast was over, those things such as the offering, liturgical readings, announcements, baptisms, etc. were put into the regular service. As was pointed out, these things have little or no value for the radio audience.

An example of how NOT to conduct a Sunday radio service is that service which has been broadcast for many years from a Columbus EUB church. The pastor evidently has no sense of timing, because either the sermon or the closing prayer will still be running when the allotted air time is over. Hence, the station must fade out of the sermon or prayer, which provides a very poor type of service to a religious broadcast. The point must be stressed again that when broadcasting a service, the service must be timed to coordinate with the allotted air time. For production along this line not only creates a bad impression on the listener, but makes for poor station conditions. If the poorly produced program is one for which the time is donated, that courtesy is very apt to be withdrawn.

A recent survey of the 113 radio stations of a certain network showed that of the religious programs broadcast over their facilities, 64% were devotionals¹. By devotionals we mean those which follow that well-known formula of sing, preach, and pray. They are usually conducted in the studio of the station, but a few larger ones originate from church offices, assembly halls, and auditoriums. When a church group decides to present a radio program, the devotional type of broadcast is the one that first comes to mind.

The devotional program is found on local stations or on small regional networks. It is unfortunate that many of them are not programs of which the average Christian can be proud. This fact is borne out by *The United States Baptist* which editorializes, "the childlike radio broadcast of the average Protestant group is becoming a laughing matter in the country. It is surprising that some radio stations accept them, even for pay."² Dr. Fred Astman of the Chicago Theological Seminary is of the opinion that today's devotional programs are too full of preaching, exhortation, trashy sentimentalism, and are presented in too crude a fashion, with blatant appeals for money.³

It is to be deplored that most of the above type of programs are put on the air by independent evangelists or sub-marginal churches. These sponsoring agencies are not endowed by any well-organized church body. They

must rely upon the generosity of their radio listeners to pay the bills. That is why most of these programs are heard during the time of day when radio time is the least expensive. A survey shows that forty percent of all religious programs are heard before 8:00 a.m. None of the stations polled were broadcasting religious programs in the premium time between 5:30 and 10:00 p.m. After 11:00 p.m. the rates are greatly reduced, and a few religious programs are heard from 11:00 p.m. until 1:00 a.m. In Columbus, these two hours on Sunday nights are purchased by two colored churches for variety programs.

Many of the fundamentalist devotional programs give Protestantism a cheap and tawdry name. This is especially true among those in the radio industry. The antics of the shouters and the screeching of the musicians bring amusement instead of reverence. Radio station personnel usually hold up these programs as objects of ridicule.

In spite of the fact that so many devotional programs are of a very poor quality, listeners seem to respond generously with money to keep the programs on the air. A number of evangelists have told me that they usually keep several weeks ahead of their radio bills, while others only take in about half enough to pay for their radio time. In order to promote more mail offerings, these programs will often resort to a giveaway. One program mails out a religious recording for each gift received. Another sends out calendars with scripture verses. One evangelist keeps a roll of all who send him money and promises to pray each day for those on the roll. This last is a particularly deplorable device. Many times these radio revivalists will move from city to city. When the contributions begin to fall off, they will move to another station and start a new campaign.

Aside from the fact that they are so interested in receiving donations from listeners, the chief criticism of the type of devotional program under discussion is the poor program content. The preaching is usually done in a highly emotional manner. Common and casual expressions of the street are used instead of the more dignified language usually found in more orthodox sermons. The music also continues the "tear jerking." The appeal of this type of program is obviously to the lower strata of society.

All devotional programs are not so unfortunately presented, however. Many individual churches or councils of churches present devotional broadcasts of which no one need be ashamed. In most cities the local council of churches is given free time on a daily or weekly basis. This time is used by the pastors of member churches to present meditations on the Bible. The name of a prominently recognized church body or council of churches gives such a series dignity and prestige. Unless singers of high caliber can be obtained, such a program should use recorded music. All radio stations have in their record libraries much better music than that which can be produced by most local soloists or choirs. The stations will gladly put this recorded music at the disposal of such a broadcasting group.

Most of these devotional programs last a quarter hour, with a few lasting a half hour. The meditation should

never last longer than from five to ten minutes for a quarter hour program, and not longer than fifteen minutes on a half hour program. Instrumental or vocal music should begin and conclude the program. A short prayer ought also to be inserted after the meditation. It is a good idea to have the station announcer make the opening and closing announcements in order that the broadcast may have a professional touch.

An outstanding example of this worthy type of devotional program is The Twilight Gospel Hour. This program, under the supervision of the Lutheran Inner Mission Society of Toledo, has been broadcasting over station WSPD for over twenty years. Ministers of the area take turns giving the meditation. Music is supplied by a specially selected chorus made up of members of Lutheran choirs in the city. The program is conducted by the director of the Inner Mission Society. The program is heard at supper time on Sunday evening. It enjoys a very large listening audience which has been built up through the years. Due to the fact that high quality has always been maintained, the station is glad to supply the time for this program.

VI

BROADCASTING RELIGIOUS MUSIC

The Register, a newspaper put out by the Chicago Theological Seminary, recently observed that not a single radio program in the Chicago area was devoted to good church music. This, in spite of the fact that the world's greatest composers wrote many religious selections.⁴ It is true that a religious broadcast almost always contains a sermon of sorts, but a broadcast of only music might offer attractive and edifying possibilities.

There have been programs devoted to religious music, and many of these met with success. General Mills sponsored a series over NBC called "Hymns of All Churches." This program presented three or four favorite hymns by a good choir. Unfortunately, the program carried a lengthy commercial before and after the music; a commercial extolling the virtues of a certain type of breakfast food. While this destroyed much of the mood set by the music, the program was still favorably received. Housewives across the nation became familiar with the hymnology of American Protestantism. Soon they were able to sing along with the choir.

A very similar program which enjoyed a good reputation for a number of years was that sponsored by Betty Crocker Cake Flour over CBS. It also was a fifteen minute program broadcast each weekday. The title was "The Gospel Singer." It starred the Irish tenor Edward McHugh. Mr. McHugh sang all of the familiar hymns of the Protestant Church. When he offered to send song books containing these hymns in return for the sponsor's boxtop, the response ran into the hundreds of thousands. His program, also, served to acquaint American radio listeners with the beloved hymns of Christendom.

One of the sustaining broadcasts over NBC was the series "We Believe." Featuring great choral music by both Christian and Jewish groups, the program was

heard for a half hour on Sunday afternoons. During the war, this was one of the programs short-waved to the troops overseas.⁵ Other networks also present sustaining programs by religious choral groups. Mutual broadcast a series of outstanding university choirs each year Christmas time. Six programs of Christmas music by six different choirs are heard each season.

This just about covers all of the programs devoted to religious music exclusively. Regretfully we must report that at the present time there is no network series of church music on the air. This does not mean that there are no local programs of this type. The singing and playing of hymns is heard many times each day over our local stations across the land.

The student of good church music is always depressed when he hears hymns mutilated by our popular recording artists and folk music specialists of the day. Hillbilly singers have enjoyed great success with their renditions of religious numbers dressed up with a nasal twang and swing instruments. Sacred music is often jazzed up to such an extent that it makes an intelligent Christian shudder. This is not meant to condemn all gospel singing by folk music artists. Many of these groups, when they swing from hoedowns to sacred songs, present the religious numbers in a reverent manner.

In the last two years the Catholic faith has been extolled in some popular recordings which have become best sellers. Such songs as "The Lady of Fatima" and "Mother Mary, Pray for Me" were adopted by the disc jockey and promoted to national prominence. While many people did not realize that this was a clever bit of public relations by the Catholic church, nevertheless the songs did much in acquainting Americans with certain features of the Catholic religion. Whether it is a good idea to have these pseudo-religious and popular recordings played in programs together with the extremely secular and popular music of the day is debatable.

Negro spirituals are often found on lists of popular favorites also. While they tell a religious truth, they do so in such a swingly and jumpy fashion that the songs become popular because of their rhythm rather than the message. It is doubtful whether these spirituals, especially the very fast and rhythmic type, do much toward impressing a Christian precept upon the minds of listeners.

The broadcasting of good religious music is very rare today. Most of the religious numbers which achieve popularity are the kind of which we cannot be proud. It is regrettable that the few series presenting good church music which have appeared on the networks have not been cancelled. Perhaps Christian people would respond again to a program devoted to favorite hymns of the church. It is a religious broadcasting device which should not be overlooked.

VII

INFORMATIONAL PROGRAMS

In direct contrast with the Bible-pounders who try to build fires in the hearts of radio listeners are the informative type of religious programs, whose aim is on

give information of a religious nature. The program can take several forms, and we will want to discuss them separately.

One of the finest information programs which has come to my attention is called "The Pastor's Study". This program is broadcast over WIOD, Miami, Florida, from 11:15 P.M. to midnight every week night. In spite of the poor time (time donated by the station) the program enjoys a wide following in the Southern Florida area. It is supervised by the Miami Ministerial Association, and Protestant ministers of various faiths take turns in conducting the broadcast.

The format of this "Pastor's Study" is unique. Listeners are requested to write in their theological questions, which will be answered during the broadcast. Also, the listeners phone in their questions about the Bible, and the minister in charge answers the phone calls right there in the studio with the radio audience listening in. Of course the pastor in charge is often put on the spot by listeners who ask very controversial questions, but such queries are treated as best they can be. The pastor, obviously, must be a very informed theologian and practical thinker, because he could be easily embarrassed if a question stumped him. This does happen occasionally, but when it does the minister has to frankly admit that he does not know the answer. Laymen particularly like to phone in questions to ministers of churches outside their own faith. In this way they are able to get authoritative answers to questions that they may have wondered about for some time. Sometimes two or three questions will take up the whole time allotted to the program, while at other times many questions can be answered in the session. The program is beneficial to the ministers who take part, because they learn that they must keep their toes in order that they may not be caught short by a listener. It naturally follows that the quality of the program depends on the skill of the minister in charge. Each one answers the question according to his own convictions, but all try to avoid denominational slants which will provoke a possible argument with the party on the phone.

The question and answer technique is used in another way by a typical program which is broadcast over the Mutual Network. The program is called "Frank and Earnest" and is sponsored by the organization called "The Bible Students Ecclesia." The program features the two men who take the names of Frank and Earnest. Earnest plays the part of the questioner and Frank answers the questions. Of course, the questions are asked in such a way that the theological system of this particular church group is explained. The program offers free books and reprints of the discussions to all listeners who write in. The Bible Students Ecclesia has some very strange theological beliefs, and the information given is more often harmful than beneficial, but since the question and answer technique is used, this type of program must be called informational, rather than devotional.

Forums, or round table discussions are programs of the informational type. A panel of clerics, or sometimes one

cleric, will be seated in front of a microphone and will answer questions and engage in discussions on some religious subject. Several forums or discussions which I have heard recently were those on the Vatican Ambassadorship, the value of Bible reading, and the divorce problem. These are more often in the nature of occasional programs which are scheduled when the need arises, rather than programs which are heard on a regular weekly series basis. These programs are almost always broadcast on a sustaining basis, and the station or moderator will choose ministers of several different faiths to participate. A favorite practice, when it is possible, is to assemble a Protestant minister, a Catholic priest, and a Jewish Rabbi for a round table discussion on some currently newsworthy issue which has a religious nature. This, I feel, leads to much soft-pedaling and stifling one's conscience, so that a definite solution cannot be reached. The talk in such a group must be in such vague generalities that little is accomplished besides giving the public a look at the religious tolerance practiced by the three major religious groups in America.

Another type of program which could be defined as informative is the quarter-hour broadcast conducted by a minister who answers listeners' questions about the practical problems of life. A spiritual answer is sometimes given, but usually the answer given is more the type one would expect from a counsellor on human relations. Ministers are always in a position to help with good Bible counsel when people are in distress, but to broadcast such counsel seems to cheapen it. I question the intelligence of people who would want their personal lives aired in such a program.

A popular series during the recent war was titled "Chaplain Jim." This program was a sustaining feature of the American Broadcasting Company, and was aired for a half hour each Sunday. Chaplains of different branches of the service would appear, telling some of their experiences in the camps and on the battle fields. They showed how religion was making out among the men who had entered the military. The program was particularly popular with the families of the men in the service, for they felt comforted to know that their boys were being taken care of in such a fine spiritual manner. This informative program about religion among the troops was a very fine series, and it was produced in an excellent manner.

Radio, then, can be a fine medium for spreading information about the Bible, and related religious issues. There are many opportunities to give good testimonies for Christ on such programs. Ministers should be alert to grasp any opportunities to appear on Forum-type programs, so that the religious point of view will be made known on the important issues of the day.

¹Alfred Grant Walton, *Christian Century*, LXIV (Sept. 10, 1947), 1079.

²*Time*, XXXIX (Jan. 26, 1942), 78.

³*Christian Century*, LXI, (Feb. 16, 1946), 197.

⁴*Time*, XXXIX (Jan. 26, 1942), 38.

⁵*Time*, XLI (Feb. 15, 1943), 86.

⁶*Time*, XLI, (Feb. 15, 1943), 86.

(To be continued)

NEW BOOKS

LUTHER'S PROGRESS TO THE DIET OF WORMS, by Ernest Gordon Rupp, D. D. (Cantab.) Wilcox & Follett Co., 1951, 108 pages

Ernest Gordon Rupp is a minister of the Methodist Church and holds the chair of Church History at Richmond College, a Methodist Divinity School in the University of London. He received his theological training at London, Cambridge, Strassburg, and Basel. At the end of the war he wrote a reply to one of the filthiest polemics against Luther ("Martin Luther: Hitler's Cause or Cure") ever published. For this little defense of Luther he had the grateful acknowledgment from Bishops Berggrav and Lilje. Later, in 1947, he delivered some lectures at Trinity College, England, entitled, "Martin Luther Reconsidered." The present volume is the outgrowth of these lectures.

It is always gratifying to read appreciative evaluations of the great Reformer written by "outsiders". Bainton's contribution will always be remembered. Now Rupp, a Methodist and an Englishman, joins the ranks of those non-Lutherans—which include a number of eminent Catholic scholars—who have of late "re-discovered" Martin Luther. Of course, no one will expect a Methodist and an Englishman to appreciate fully the earnestness and "stubbornness" of the Reformer. It is a chatty little book, smoothly written, full of allusions to modern parallels e.g. Mussolini etc. In this it suffers from the weakness so prevalent among present-day English authors who just can't stick close to their subject. On the other hand, it is a most enthusiastic introduction to the Young Luther written by member of a nation which generally has only the faintest idea of the importance of Luther and Lutheranism. The author has studied works on Luther in at least four languages and makes extensive use of the Weimar and Philadelphia editions. The book closes with the capture of Luther after the Diet of Worms. "A band of horsemen swept around them, throwing the little party into confusion and flight, but carrying off Luther, clinging to his books, into the darkening forest glades; nor did they pause until, late at night, the dark shadow of the Wartburg loomed back against the stars. They rattled over the drawbridge, into the lights and bustle of the castle yard. The great moment was over. Luther had proved the power of faith to overcome the world. There remained the flesh — and the Devil." FINIS. This is just a small taste of the literary style of this little book.

In summing up Luther's achievement Rupp compares him to the great men of his own nation and finds him greater. This is no small sacrifice of pride for an Englishman. Luther was to the Germans "what Tyndale, Coverdale, and Rogers were to us; if anything, his German Bible was more important. He could shape a liturgy as well as Thomas Cranmer, though he did not fall into our error of abolishing that variety on which the continuing life of liturgy depends. Luther wrote a classical catechism which has no parallel in English. He was as great a preacher as Hugh Latimer, and his sermons had effect comparable with the Book of Homilies. For a collection of hymns like his, England had to wait until Isaac Watts . . . Luther did in twenty years almost singlehanded what it took six notable Englishmen the span of two centuries to accomplish: beside that which came upon him daily, the care of the churches, the fighting against Popery and the fanatics, the forming a communion world wide and recognizably

his debtor. This is to say nothing of his great services to education, and church music, and a dozen other weighty matters."

W. G. Tillmanns

THE DANISH-AMERICAN IMMIGRANT, PHASES OF RELIGION AND CULTURE, by Johannes Knudsen (Enok Mortensen, Grand View College Bookstore, Grand View College, Des Moines, 75c.

This little book of 43 pages contains three chapters. In the first chapter the history of the two Danish Lutheran Churches in America, the "Gloomy Danes" and the "Happy Danes" is given; the second chapter brings a brief survey of Danish American Literature; and the third chapter traces the rise and fall of the Danish-American Press. It is the story of hopes and disappointments, of victories and defeats—and the same old troubles and dissensions which have beset our Church during the past century.

W. G. Tillmanns

WHAT AM I SAYING? By Lily M. Gyldenvand. Augsburg Pub. House, Minneapolis. Paper, 68 Pages, \$.75c

This is a little book of fourteen chapters by a woman writer whose purpose is to help all who confess the Apostles' Creed to do so with genuine understanding and appreciation. In other words, after reading this book, you should be able to confess the Creed instead of the meaningless repeating. While this is a devotional approach to the great confession of faith, one wonders whether it bids fair to handle some of the difficult phrases as:—Born of the Virgin: Descended into Hades: communion of saints: on the right hand of God: etc. in a manner to meet the honest doubts of inquiring people. However, we feel certain that the Creed can mean more to those who read this helpful book.

Carl J. Scheidt

132 HEART REACHING POEMS, Compiled and edited by Theodore W. Engstrom, Zondervan Pub. House, Grand Rapids, 112 pages, \$1.50

This is the third by the author in the 'Heart Reaching' series of helps for pastor and Christian worker. The other two are:—'227 Heart-Reaching Illustrations' and '188 Heart-Reaching Sermon Outlines'. This book, containing one hundred and thirty-two poems, is divided in the following sub-headings:— "Fear Not": "Christian's Vital Breath! Thank Him": "With Him . . . Far Better": "One Altogether Lovely": "I Would Follow Thee". There is also a title index that will be helpful. Some of the poets are Cowper: Frances R. Havergal: Fanny Crosby, Grace Noll Crowell. It is an interesting book of poems that have meant much to people under varying conditions.

Carl J. Scheidt

TWENTY MISSIONARY STORIES FROM INDIA, by Basil Miller, Zondervan Publ. House, Grand Rapids, Michigan. Price \$1.50, 122 Pages.

This book is what the title says, mission stories from India perhaps rewritten and collected by Basil Miller. They

in pictures of the darkness that lies over India save where light of the Gospel has penetrated. Some of the things related might seem unbelievable and impossible, but we are assured that they are factual accounts. It is hard to lay the book aside once one has started to read it. If we are shocked of our complacency by these tales, we may pray all the more that God would deliver this fair land and its gracious people out of the thralldom of its paganism, and supplement and implement our prayers by sacrificial giving to the cause of missions.

These stories can easily be retold to Sunday Schools, Mission Societies, Youth Meetings, and other gatherings. They are a challenge and an inspiration.

They would be intolerable reading if it were not that they testify to the power of Christ to give salvation and the voice of God by faith in Christ. Through this faith even India will be subdued. This may be the theme that runs through the book.

WFE.

INDIA COLOR BOOK by Theodore Engstrom, illustrated by Paul Hubartt, Zondervan Publ. House, Grand Rapids, Michigan.

This is a children's book. Children love to color or fill in the outlines of pictures with colors. Most of the color books are meaningless, except that they furnish pastime. Here is a book, in fact, there is a series of books ranging in price from 10 cents, 35 cents, 25 cents to 20 cents, which teach as well as pass time. This booklet contains pictures from India. The colors to be used are indicated. Beneath the picture is the story. They are adapted for children in the lower school grades. Smaller ones will need the help of mother. They cannot fail to interest children and give them information that appears to grow out of their little fingers.

WFE.

SERMONS AND ADDRESSES FROM THE LUTHERAN EVANGELISM CONFERENCE, at Minneapolis, Minnesota, January 23-27, 1952. Copyright 1952 by The Lutheran Evangelism Council.

One thing the Commission which put out this volume did not do: pick and choose from among the sermons and addresses delivered at the Conference. They are all here, every one. And one may doubt if a better assemblage has ever been made.

As a rule sermons and addresses are at their best when they are heard and the speakers seen. Many times the spoken word throbs with life, but when read it appears dead. One reviewer of a volume of sermons says "printed sermons are often like cold mashed potatoes and unheated canned beans, nourishing but unappetizing." To get the full savor of an address it needs the service of both eye and ear. The sympathetic rapport created when eye and ear are attentive on a speaking speaker is lacking between the eye and the printed page.

These sermons and addresses need no adventitious aids to

make them nourishing and palatable. If they are a cross section of Lutheran thought and preaching, then God be praised. They are evangelistic because they are evangelic; they have the true Gospel ring. They are a call to action; on ourselves first. Not always expressed in so many words, but implied is: repent and believe. Then the call to action on others. Share Christ with them. The writer of a very fine article in the Outlook, a layman, says that it struck him that in all the churches to which he belonged there was "the consistent preaching of the prostrate sinner's hope of salvation, solely by grace through faith in the all-propitiating sacrifice of the Savior." These words characterize the sermons and addresses in this volume as none others can. Saved, not by good works, but, and then follows, unto good works. Share this Savior with others. This is the overall theme of all the sermons and addresses.

They make demands on our intelligence, but because of the simple and limpid language and the striking illustrations, they can be understood by all. As the food for heart and mind is offered, it is served with relish of chaste humor. One can imagine a ripple of laughter running through the audience at times. But it is not levity, not to amuse, but to bring home a point.

It was a National Lutheran Council Conference. We wish that the whole Lutheran Church in America might have been represented. Why it was not, we do not know. Not only preachers were on the program, but lay men and lay women, too. And their contribution was of real merit. To complete the representation of the Church, a panel of missionaries from foreign fields was added.

We do not make comparisons which might appear invidious, but we do want to make mention of the three lectures on the Letter to Philemon. They are in a class by themselves. This Letter is the substratum of the Conference with verse six as the text. Here is an insight into this Letter that is penetrating. Paul writes the words, but it is Christ who pleads: Share me with the world. This Bible Study proves again what an inexhaustible spring of living water the simplest words of Scripture are. With a little twist of the wrist we are made Onesimi, and our Paul is Christ pleading with us and for us.

There is no "pointing with pride or viewing with alarm." Everything said breathes serenity and confidence in the all-sufficiency of Christ. —We offer no criticism. It is all on too high a plane. And as for highlights? —there are too many. "Share Christ today; Bible Study — the Letter to Philemon; God shares Christ with us today; We share Christ with others today; and Claim Christ today", these are the headings. The Commission which planned this program deserves great commendation. It was a new venture in inter-Lutheran witness with little precedent to follow. A magnificent job was done.

They who have had the rich experience of receiving these messages by the ear-gate and the eye-gate, share it with us who can receive it only by the eye-gate. Prayerful reading under the guidance of the Holy Spirit will give us as much as they got. Perhaps more, for we can contemplate them, and meditate on them longer than they.

WFE.

CORRESPONDENCE

German Friends Report

Dear Mr. Editor:

Permit me "to set the record straight" as regards the letter by the ex-Augustana student which appeared over the signature of President Mattson in the November issue of the OUTLOOK, and which dealt with my article, "Our German Friends Report Back" published last April.

1. My article is a fair, just, charitable, humorous, sympathetic, equitable review (not a translation) of letters written by some German exchange students while they were studying at some of our seminaries.

2. I devoted two and a half columns of the eight and a half columns of my article to Augustana Seminary, because I wanted to treat all three church bodies mentioned in those letters (Aug., ALC, ULC) equally fair, and not because I thought that the remarks of the ex-Augustana man were especially bright or sinister. Far from it!

3. I submitted the article first to Dr. Bergendoff of Augustana (during the temporary "demise" of the Outlook last Spring). He told me to send it to you for publication in the OUTLOOK. I did.

4. Without my knowledge the article was included in a packet which many of our Hannover delegates carried with them to Germany. Since then I have received many favorable comments, both from here and abroad. Everybody smiled and thought that these reactions were "typical". So did I.

5. I know personally many exchange students. I shepherded a group of them through the canyons of New York and took some of them with me to Chicago. My name is mentioned *cum laude* on page 14 of the German book. Many of our German guests were as fine young men as you would find anywhere. A few of them, however, should have stayed where they came from. Most of them reported what they saw, a few of them reported what they wanted to see. Our Augustana friend reported that at Augustana "they dance wilder than in our country (i.e. Germany) and more without form". If he meant folk dances, as he now claims, why didn't he say so? He reports that "there is no meal with less than eight *Speisen*". He reports that there is no foot ball game unless "three or four people are being delivered to hospital". He reports that at Augustana "no creative thinking is required" ("*kein schoepferisches Denken*"). He reports that "the material is less than in Germany", that "in Church History one gets in the first semester in two weekly periods to Luther, in the second to the present", that "the Sunday School system has not convinced me. They really learn very little", that "the teachers have no preparation for teaching" ("*keine Lehrausbildung*"), etc. etc. If he intended to encourage the German churches to follow the American pattern, as he now claims, why didn't he state it in his letters? He reports sweepingly: "*Die Kueche in jeder Kirche ist eine Hauptsache*" and other unadulterated nonsense.

(Read: *Laender-Menschen-Universitaeten*, Steingrueben Verlag, Stuttgart, pp. 22-25, 36-38, 70-73, and 91-94, and judge for yourself.)

6. Our ex-Augustana man complains that he was not "asked for the permission to publish some of my private letters in that German book. My letters were meant for German readers." Well, that is exactly what I was interested in. He furthermore complains: "Why did they (i.e. THE OUTLOOK) not write some of the German students and ask them what they have learned in America? I gladly would have written an article . . . Well, that is exactly what I did not want to report. I am sure that their report to us about ourselves would have been quite different from the report for German consumption. And that is the reason why our ex-Augustana friend writes his angry missive to President Mattson. It's the truth that hurts.

This finishes the discussion as far as I am concerned. I am confident that the article has "created more better understanding between us and our European brethren" than the reply of the student who "needed about a week in order to get over the shock that such a thing (i.e. my article) was published." In case you don't know, friend, this is a free country, and we Americans still have a sense of humor even if we have "to look into the mirror which our European Lutheran brethren hold before our eyes".

Sincerely,
Walter G. Tillmans

Dear Mr. Editor:

As one of the former exchange students whose letters helped make up the book "*Laender-Menschen-Universitaeten*" I want to assure you that the article of Walter G. Tillmans about this book was a very good interpretation of typical reactions found in it. I am sorry, of course, for the kind of some of those reactions from my former fellow students, but I am still more sorry for the arrogant letter which W. T. wrote to the President of the Augustana Seminary. I am sure that no honest and grateful former exchange student will share these insults by which W. T. answered to a friendly and tolerant review, denying his own words, and insulting an American professor who did in the years after World War I by practical charity, more for the mutual understanding between the nations than W. T. through speeches or letter contacts of this kind could spoil.

Afraid about the ill feelings which his sensational report might have caused, this most arrogant fellow gives no explanation or excuse for them, but tries to escape his own responsibility for his words by attacking the book reviewer with personal insults. (The "poor translator", by the way, had lived 23 years in Germany and studied there at Heidelberg, Tübingen and Bethel.) Thus, after having argued years ago, against the "one-track" education of the Seminary whose guest he was, (in letters, of course, "meant for German readers"), he now accuses the faculty member of another Lutheran College of "bad will". But in his letter to his former Seminary President, he does not tell him what he really wrote, nor does he tell that his writings were understood also by other reviewers, e.g. in the German press, in no other way than it was interpreted to the point in the "Outlook".

I hope W. T.'s supercilious letter will not succeed to produce unjust reactions or suspicion among Lutherans in our country. As to the space-question: Although W. T. was the only contributor to the book "*Laender-Menschen-Universitaeten*" who was enrolled at Augustana Seminary, it was possible and recommendable for the reviewer to give 2 columns of the "Outlook" article to the Augustana Lutheran Church (A.L.C. got 3, and U.L.C.A., 2½ columns), simply because not less than 4 of his letters were included in the book. 4 letters of such a strikingly sensational character that they got the first place also in other reviews of the book. A German newspaper, e.g., which published the most typical letters of all the Protestant students (not only of the 10 Lutheran mentioned in the "Outlook") who contributed to the chapter "Letters from America", gave to W. T.'s story more than 5/6 of the entire space.

I have also a dance caricature, based on W. T.'s Augustana report, which was, two years ago, pictured in "*Die Neue Zeitung*", the biggest German newspaper (edited by the American Military Government.) This dance caricature too, illustrates the impression which everybody must get who reads W. T.'s report about Seminary life in the United States.*)

In fact, every objective reader of W. T.'s original report * (There was nothing said about "folk"-dance in the original document!)

find, comparing it with his latest self-interpretation, that method of "turning the meaning into a different light" leaving out small words." etc is used only by W. T. him-

There is, in the original, not the slightest hint, which and serve "to encourage the German church" to follow the American people. The disagreement and contradiction between W. T.'s last letter and those he wrote three, four years is so obvious that it had been fairer to confront Walter Gillman's article with the exact quotations from the former documents than from the last presumptuous letter.

the interest of a good and Christian understanding among Lutherans,

Sincerely,

F. W. T., Elkport, Iowa

Missouri's Dilemma

er Sir:

permit me a few words of comment, as fraternal and as unpassioned as I can make them, regarding your Editorial, "Missouri's Dilemma," in the October issue of the *Outlook*:

I do not believe that the cause of Lutheran unity is served by what appears to be a cavalier, almost callous, treatment of the consciences of men within Missouri who have misgivings and doubts concerning Missouri's present unity efforts. My New Testament never taught me to give any conscience the brush-off, however weak or misguided such a conscience may appear to me, however much the activities produced by such a conscience may irritate me personally or offend me ecclesiastically. Unless we want unity efforts to degenerate into mere ecclesiastical maneuvering, we must devote no small part of our efforts to the task, slow, and unglamorous, of winning our brethren to a unanimous will to unity. I know that that is impossible; but then, everything that the Church undertakes is impossible.

Similarly, in your treatment of the situation within the Synodical Conference, the almost cynical dismissal of Wisconsin's scruples strikes me as ill-advised and theologically unsound. The Boy Scout issue, a very little thing; but so was the mat-justifiable. The rightness or wrongness of the toleration

of Boy Scout troops, for instance, will not be decided by counting noses, not even Lutheran noses. It is a little thing, but of eating meat offered to idols at Corinth a very little thing. St. Paul devotes three weighty chapters to this little thing; and if Wisconsin can show that she has seen more clearly here than the rest of us; if she can show that we are in this little thing letting an alien piece of a pagan and theistic world creep into our churches, we shall do well to listen to Wisconsin;—to hear her out at the very least.

Most important, Missouri's situation is not a dilemma at all, but a trilemma; and the third horn, the one you left unmentioned, is the really sharp and painful one, the one Missouri can't get off if she values her soul. To the two alternatives you propose (Synodical Conference or new affiliations) we must add the third. It is this: Missouri must realize that when a situation is as bad as the one we have within the Synodical Conference, the fault and the sin is everybody's, that each Synod in the Synodical Conference must in its own corporate person repent of its fault and sin, and begin with infinite patience and love the work of reconstructing the fractured fellowship. If God gives Missouri grace, she may yet be that unique spectacle in history, a synod which repented. If she does not repent and amend, she will enter into a new fellowship under the cloud cast by the consciousness that she has left unpaid a part of the *debitum immortale* of love. Whether the union between Missouri and ALC is consummated in '53 or '63 or '73 is, *relatively*, of small moment. That sins against brotherhood—and in the Synodical Conference we are *all* guilty, not only Wisconsin, not only the Norwegians, not only Missouri—that sins against brotherhood, I say, remain unrepented of and undealt with is of terrible, eternal, and decisive moment. "We must all appear before the judgment Seat of Christ."

This is a purely personal reaction to your editorial. How many others in Missouri or in the Synodical Conference feel thus, I do not know. But as a believer in the Holy Ghost I am sure they are many.

Very truly yours,

M. H. Franzmann,

Concordia Seminary, St. Louis

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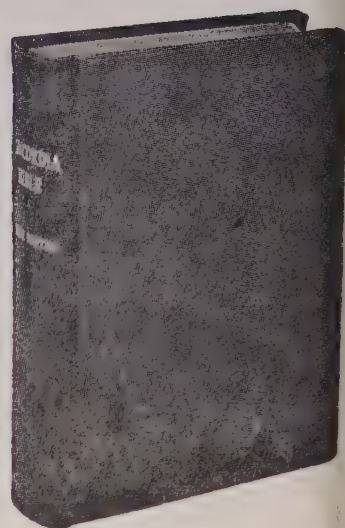
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NEWS OF THE CHURCHES

Augustana Church Withdraws from Lutheran Merger Group

Minneapolis, Minn.—The Augustana Lutheran Church has withdrawn from the proposed merger of the five American Lutheran Conference bodies. Negotiations were terminated at a synod session during a meeting of the joint union committee of the five churches.

The Augustana representatives did not "walk out" nor were they "pushed out," Dr. Oscar A. Benson, Minneapolis, president of the denomination, said.

Representatives of the three bodies which had initiated the merger discussions found they were unable to accede to the request made by the Augustana Church at its synod last June that all Lutheran denominations be invited to the negotiations, Dr. Benson explained.

When this happened, he said, "we decided that we were through." Everything was done in a "very kind spirit," he added.

The three bodies which initiated the discussions were the American Lutheran Church, the Evangelical Lutheran Church and the United Evangelical Lutheran Church. Later they invited another two members of the loosely organized American Lutheran Conference—the Augustana Church and the Lutheran Free Church—to join in the discussions.

The ALC, the ELC and the UELC at their conventions during the past summer adopted resolutions prepared by the joint union committee looking toward a merger, including a statement on the "testimony on faith and life."

The Lutheran Free Church accepted the statement, but said it was not willing to commit itself to the goal of a merger.

The Augustana Church said it was in substantial agreement with the statement, but that it was "unwilling to continue in unity discussions which are not open to all Lutheran general synods."

The main business of the joint union committee at its meeting here was to determine the status of the Lutheran Church and the Augustana Lutheran Church in the continuing negotiations in view of the positions taken at their conventions.

To make this decision, the representatives of the ALC, the ELC and the UELC met by themselves.

To the Lutheran Free Church, the representatives of the three bodies

said the former's unreadiness to commit itself "with finality" to the merger before the nature of the emerging body and the disposition of existing institutions are more fully known "constitutes only a degree of difference" between it and the other three.

Following this statement, the LFC representatives decided to continue in the negotiations.

To the Augustana Church, the representatives of the three initiating bodies said they were "without authority" from their respective church bodies to include all other Lutheran bodies in the negotiations.

They expressed "deep regret over the situation which has developed by the decisions of the Augustana Lutheran Church" and voted to "reiterate" their



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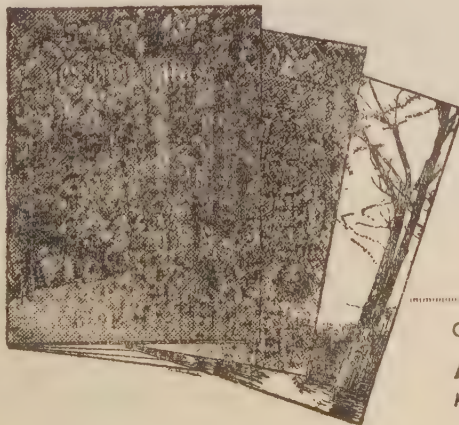
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"cordial invitation" to Augustana "to participate in the present plans toward a merger of all the American Lutheran Conference Churches."

They also assured Augustana that the agenda of the merger committee "will continue to be open for all pertinent discussions in preparation for the proposed merger, including the subject of ecumenical relations."

Augustana had requested, at its June synod, that ecumenical relations—those with groups like the World Council of Churches and the National Council of Churches—be included in further merger discussions.

What effect Augustana's action will have on the future of the American Lutheran Conference was not immediately clear.

The joint union committee appointed sub-committees to study the polity of the proposed new body to be created by the merger. The committee will meet again March 16 and 17 in Chicago.

American Lutheran Conference Faces Uncertain Future

Minneapolis, Minn.—An uncertain future faced the American Lutheran Conference as it began its 11th biennial convention here.

"Enthusiasm for our organization has ebbed," declared Dr. Oscar A. Benson, Minneapolis, in his report as president of the Conference, a loosely-organized federation of five Lutheran denominations.

Dr. Benson said the question is repeatedly asked, "Is the Conference going to continue?"

The declining importance of the group is reflected in the volumes of minutes for recent Conference conventions.

The minutes of the 1950 convention, Dr. Benson pointed out, required 11 double-spaced typewritten pages. In 1934 they required 26 single-spaced pages.

The reason for this, Dr. Benson explained, is that functioning commissions of the Conference have either transferred their responsibilities or have simply failed to function.

The National Lutheran Council has taken over many of the functions previously performed by the Conference.

Dr. Benson said the 1950 convention of the American Lutheran Conference in Sioux Falls, S. D., "seemed to revive the feeling that we still need this agency of Lutheran cooperation."

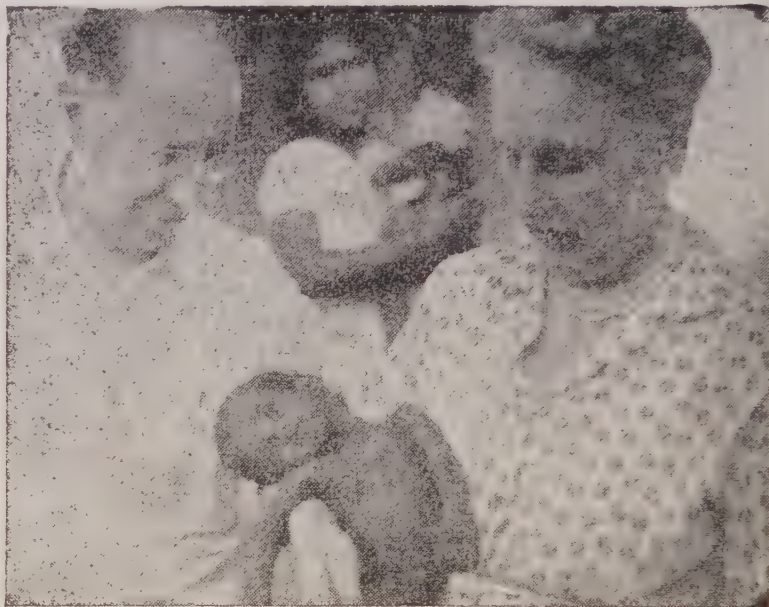
"This new lease on life," he said, "was probably established by the new hope of complete organic unity among our five bodies. We were stirred by

references to our 'special contribution to Lutheranism in America' and 'a genuine spiritual alertness to the signs of the times'. The latter perhaps represents our most desperate need."

Dr. Benson's report was prepared before the Augustana Lutheran Church, of which he is also president, withdrew from the proposed merger of the five Conference bodies. Augustana's representatives said their Church was unwilling to participate

in any unity discussions not open to Lutheran general bodies. The representatives of the other bodies said they were without authority to broaden the negotiations.

One observer said he believed Augustana's withdrawal from the merger negotiations might sound the "death knell" of the Conference. However, this observer said he does not expect the Conference to dissolve at this year's convention.



Am I My Brother's Keeper?

IN INDIA I asked myself this question when I saw thousands of homeless sleeping in the streets of Calcutta and Bombay. When I saw half starved children and "hunger limp" babies like the one above.

IN KOREA (My schedule did not permit me to examine the 28 orphanages in which CCF assists Korean children). There is only ugliness and misery in Korea. Wandering refugees, little ragged children, destroyed homes. There is hardly a family not broken, fathers taken prisoners or shot, mothers abused and carried off or left dead behind a broken wall. A destroyed country of rubble, rags, disease, hunger and human misery.

IN JAPAN in the Elizabeth Saunders Home for GI babies, deserted by their American fathers, and 18 other CCF orphanages, all over-crowded.

IN GERMANY where I saw some of the several million people who are refugees in their own country. Those who escaped from East Germany won their freedom at great cost. Few families escaped intact. Children, parents, wives and husbands shot down or dragged off to labor camps. Those who escaped are destitute. They can't find work and have inadequate food and shelter.

The sick little children of India, the wandering orphans of Korea, that flaxen haired German miss, who saw her father killed, does God charge me with their plight? I have returned from overseas with the realization that the Communists care enough to make very successful capital of democracy's failures and with the strong conviction that we Americans can not close our eyes or stop our ears to the cry of a hungry child anywhere in the world — black, brown, yellow or white. The hungry children of the world are more dangerous to us than the atom bomb.

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For information write to:

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Regarding the merger negotiations, Benson said:

"Things have happened in 1952 that disturb our fellowship. Comment has not always been kind. In our eagerness to be right, we may have been less apt to be considerate . . ."

Benson said the issue involving the merger of the five American Lutheran Conference bodies is "whether to consider greater inclusiveness now or to wait for the consummation of a more limited merger."

Benson said the conference had failed to live up to two ideals set for it: that it has a real contribution to make to other Christian churches and that it would be an organization whose constituents shall be truly representative of the Lutheran Church in America."

U. S. Lutheran Church 'Coming of Age'

Minneapolis, Minn.—"The Lutheran Church is coming of age in America," said Marcus Rieke, Columbus, Ohio, at the 11th biennial convention of the American Lutheran Conference.

In evidence, Dr. Rieke, youth director of the American Lutheran Church, pointed to the growing cooperation among Lutheran church bodies, which, he said, are no longer individualistic or nationalistic, and to the emerging technical participation of at least a majority of the bodies.

The Lutheran Church is reappraising itself and its own formal structure, redefining its definition of the Church and the status of the clergyman, exploring possible new fields of service, and developing a socially-oriented theology," he said.

The net effect is the development of an American pattern of organization for the Lutheran churches of this country, different from the State-Church pattern from which most of them emerged."

The greatest weakness of the Lutheran Church in this country, Dr. Rieke suggested, is its ready acceptance of false standards as admiration of mass, specialization and super-proportionality and the fractionalizing of the individual.

Lutheranism's greatest strength in this country, he added, lies in the vitality of its Bible-based preaching and teaching, a teaching program that extends to all levels of the parish, and its vigorous youth work.

Lutherans to Study Report on Planning Planned Parenthood

Minneapolis, Minn.—A report which condemns planned parenthood was received by the biennial convention of the American Lutheran Conference

here to its five constituent Churches for study and review.

The subject has "bothered a lot of people in our churches," declared Dr. Carl F. Reuss, Columbus, Ohio, secretary of the Conference' commission on social relations, in presenting the report.

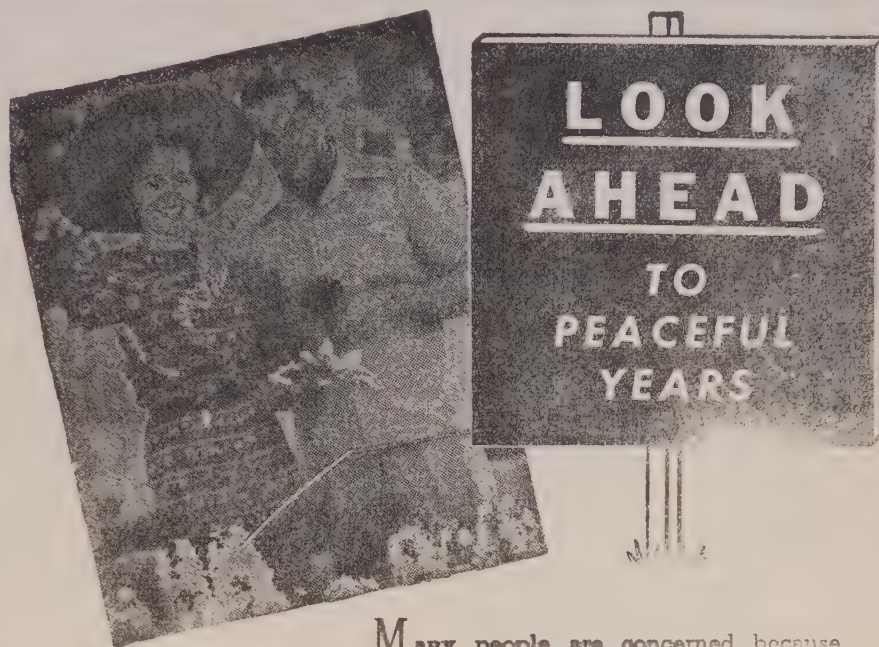
He said that as America exports its technical know-how to foreign countries it will succeed in lengthening life in those countries. But it is not going to be able to bring in comparable subsistence, he warned.

Hence, he said, planned parenthood becomes involved in our foreign program.

Mr. Reuss said that Gen. Douglas MacArthur had attempted to introduce planned parenthood to Japan, but was "stopped by the Roman Catholic Church," which thus "dominates one segment of our foreign policy."

The report—which has yet to receive approval from the Conference or any of its churches—begins with the assertion that "a Christian husband and wife know that children are the natural and desirable fruit of their marriage in fulfillment of God's command, 'Be fruitful and multiply.'"

Married couples, it says, "have the freedom to plan and order their sexual relations that each child born to



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their union will be wanted both for itself and in relation to the time of its birth.

"How the couple uses this freedom can properly be judged not by man but only by God," the report adds.

"The means which a married pair uses to determine the number and the spacing of the births of their children are a matter for them to decide with their own consciences, on the basis of competent medical advice and in a sense of accountability to God.

"No moral merit or demerit can be attached to any of the medically-approved methods for controlling the number and spacing of children. Whether the means used be those labelled 'natural' or 'artificial' is of far less importance than the spirit in which these means are used.

"Continence in the marriage relationship, when its sole purpose is the selfish avoidance of pregnancy, is equally as wrong as is the use of contraception toward the same selfish goal.

"An over-abundant production of children without realistic regard to the responsibilities involved may be as sinful and selfish as is the complete avoidance of parenthood.

"Undue delay in beginning their families, or too great an interval between births, will be recognized by the Christian married pair as unwise for many reasons. The Christian couple also will realize the falseness of using economic and other materialistic excuses as the sole reason for limiting their acceptance of parental responsibilities."

Regarding abortion, the report says it must be considered as "the destruction of a living being, and except as a medical measure to save the mother's life will not be used by a Christian to avoid an unwanted birth."

In cases where "both husband and wife are shown to be fertile but are unable to initiate pregnancy," the artificial insemination of the wife with the husband acting as the donor, performed under the administration of a competent medical practitioner, "may be justified," the report states.

But it frowns on artificial insemination where someone other than the husband is used as the donor.

There have been few, if any, statements by Lutheran Bodies in America on planned parenthood.

The women's section of the Lutheran World Federation Assembly in Hannover, Germany, last summer pleaded that the Christian Church give "clear guidance on the question of birth control." It said that a "liberating word" must be found "which will free husbands and wives of our day from irre-

sponsibility on the one hand and overburdened consciences on the other."

The American Lutheran Conference is composed of the American, Augustana, Evangelical, Free, and United Evangelical Lutheran Churches. All of them also belong to the Lutheran World Federation.

American Lutheran Conference to Continue

Minneapolis, Minn. — The American Lutheran Conference will continue in existence for another two years at least.

This was decided by delegates to the

Conference's biennial convention, which instructed their executive committee to make a study of the future course of the agency and to report its findings at the 1954 convention. The Conference embraces five Lutheran denominations.

Because several of its functions have been turned over to the National Lutheran Council, there has been much conjecture that the Conference might dissolve since the member bodies are also council members.

Dr. S. E. Engstrom, Minneapolis, executive secretary of the board of American missions of the Augustana

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heran Church, was elected new
ndent of the Conference.

succeeds Dr. Oscar A. Benson,
neapolis, Augustana president, who
ined re-election.

her officers elected were Dr. V. T.
ahl, Mason City, Iowa, of the Ev-
angelical Lutheran Church, first vice
ident; Dr. C. C. Madsen, Blair,
c., of the United Evangelical Lu-
an Church, second vice president;
Rev. Melvin Olson, Lambertton,
n., of the Lutheran Free Church,
d vice president, and Dr. Norman
enter, Detroit, Mich., of the Amer-
Lutheran Church, secretary.

budget of \$8,850 for the two years
adopted.

approved by the Conference was a
rt which calls on members of its
ches to protest radio and television
grams which "cater to the baser
lower appetites of the public."

Lutheran Churches Report Membership Increase

New York—Membership in Lutheran
Churches of the United States and
Canada totaled 6,476,601 persons in
1951, an increase of 174,653, or 2.8 per
cent, over the previous year, according
to the annual statistical summary
compiled by the National Lutheran
Council here.

Of the total members, 6,295,296 are
located in the U. S. and 181,305 in Can-
ada. This is the second consecutive
year that membership in Lutheran
Churches of the United States climbed
above the six-million mark.

Confirmed (adult) membership in
both countries increased by 90,843 per-
sons to total 4,449,634, a gain of 2.1 per
cent, as compared to an increase of
161, or 2.2 per cent in 1950.

The 174,653 increase in baptized
membership was distributed among the
1,782 congregations in the two coun-
tries, representing an average of about
14 new members per church.

The Council's summary is based on
figures supplied by 16 church bodies,
as well as independent congregations,
and by the Negro missions conducted
by the four groups associated in the
Synodical Conference. Of the 16
bodies, 12 recorded gains in member-
ship, one suffered a loss, and three re-
corded no change—as their figures
are taken from statistics compiled in
previous years.

The loss was reported by the Suomi
Synod which decreased by 278 mem-
bers, or 0.9 per cent, dropping to a to-
tal of 29,753.

A loss was also reported by the Ne-
gro missions, which decreased by 134
members, or 1.6 per cent, leaving a to-
tal of 8,010. The latter group has been

decreasing steadily in recent years due
largely to the absorption of Negroes in-
to established congregations.

For the seventh successive year, the
highest numerical increase was regis-
tered by the Lutheran Church-Mis-
souri Synod, which gained 57,683 bap-
tized members, or 3.3 per cent over
1950. With a membership of 1,786,196
the Missouri Synod is the second larg-
est Lutheran body in America.

The United Lutheran Church in
America, largest of the bodies, report-
ed an increase of 42,515 members, or
2.1 per cent, making a total member-
ship of 2,044,188.

Greatest advance on a percentage
basis among the major bodies was
shown by the Evangelical Lutheran
Church for the sixth straight year.
This Church, the third largest Luther-
an group in America, had a gain of
31,319, or 3.7 per cent, giving a 1951
total of 872,813 members.

In the field of parish education, the
combined churches had 2,681,181 pu-
pils, with 262,307 teachers, in 25,542
schools.

These comprised 15,314 Sunday
schools with 1,949,295 pupils; 1,402
weekday released-time schools with
75,189 pupils; 7,375 vacation Bible



Christmas Chimes

Edited by H. Leonard Andersen

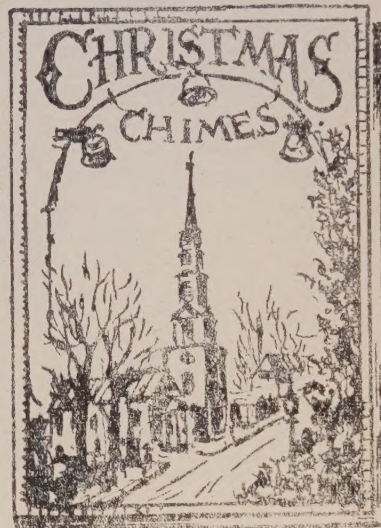
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schools with 539,991 pupils, and 1,451 parochial schools with 116,706 pupils.

Of the parochial schools, 1,165 were conducted by the Missouri Synod.

The number of ordained ministers rose to 14,928, an increase of 228 over 1950. Organization of 122 new congregations raised the number of churches to 16,782.

Congregations in 1951 spent locally \$162,327,488, an increase of \$9,845,577 over 1950. Their contributions to the Church at large, however, dropped to \$40,811,779, a decrease of \$1,585,372 from the previous year.

Asks Cleanup of Racketeering in Store-Front Churches

Chicago—A Negro Lutheran minister here called on the established religious denominations to help clean-up racketeering in Chicago's "store-front" churches.

The Rev. Robbin Skyles, pastor of St. James Lutheran church, said the denominations could aid in the fight by evangelizing Chicago Negroes, abolishing segregation in their churches and taking responsibility for ministering to Negroes.

Mr. Skyles charged recently in Milwaukee that Chicago Negroes were being mulcted of thousands of dollars by self-appointed, unscrupulous and often illiterate "pastors."

He attacked many of the "store-front" churches he said had grown up in this city. Some "pastors" earn big salaries and their churches sell flowers, "holy water" and good luck charms, he said.

Mr. Skyles declared that press reports had exaggerated his remarks about the number and ministry of the "store-front" churches. But he restated his warning that steps must be taken to prevent victimization of Negroes here.

In describing these steps, the Lutheran minister said:

"Orthodox denominations should start a work of evangelism among Negro people. Thousands of Negroes do not attend church because they are not satisfied with existing churches. They listen instead to religious programs on the radio. Many of the denominations have not put forth as great an evangelistic effort as they could."

Mr. Skyles urged the churches to quit treating Negroes as "special type Christians" and end segregation where it is still practiced.

"A Negro," he said, "no less than anyone else, is a soul for whom Christ died."

He also said that when Negroes

move into white neighborhoods, the existing churches often move away instead of staying to minister to the newcomers.

"They should not flee from the Negro but stay to minister to him," Mr. Skyles said. "The Negro has to be cared for just as anybody else. A closed, abandoned church is one cause for the springing up of store-front churches with their attendant evils."

He said white clergymen who stayed to minister to the Negroes would find them faithful communicants, willing to make any sacrifice for their church.

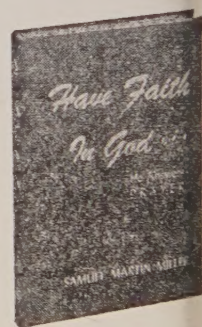
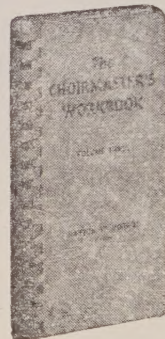
"On Chicago's south side," he added,

"we have seen what can happen when a largely Negro congregation is led by a saintly white pastor."

"In the church of Christ the I (Missouri Synod Lutheran), the Schulze, who has chosen to make home among his parishioners, has to be loved by his congregation... need more of that evidence of brotherhood."

Mr. Skyles also asked the established denominations "to quit sending to Negro their 'cast-off' pastors who have already been rejected by white congregations and send instead some of the best men."

Ideal Gifts for Church Workers



A HOUSE FOR TOMORROW AND OTHER SERMONS by Reuben K. Youngdahl

An enthusiastic reception was given Dr. Youngdahl's first book, the devotional volume, "Going God's Way." Now many have been waiting to see some of his pit messages in print. A score of these, just as they were heard by his congregation at Mount Olivet Lutheran Church in Minneapolis, appear in A HOUSE FOR TOMORROW. They deal with facts and problems of daily Christian living. So timely, and urgent, these sermons have the felt purpose of moving to decisive confronting with a challenge. They contain lively illustrations from many including reactions to what the author saw and heard in a recent trip around the world.

HAVE FAITH IN GOD — HE ANSWERS PRAYER by Samuel M. Miller.

This is a book about prayer. In it Dr. Miller shares with his readers some prayer truths which he has learned in his intensive study of the Bible and own practical prayer experience. The book stresses not so much the technical prayer, as true knowledge of God in Christ and the faith to ask and to wait for Jesus' name.

THE CHOIRMASTER'S WORKBOOK, VOL. III, edited by Dayton W. Nordin

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Lutheran Mission Group 'Exclusiveness' in Churches

Detroit—No local church has "any right to be racially or culturally divisive than it has to modify or abandon any article of faith," the 1952 Lutheran Home Mission Conference declared here.

A resolution adopted unanimously at the meeting declared it wrong for churches "to abandon fields simply because their social or cultural composition has changed."

The Conference was sponsored by the Division of American Missions of the National Lutheran Council. Delegates to industrial workers and interracial groups.

"Exclusiveness is the very nature of a Christian church," the resolution said. "To those who unreservedly follow the Lord at His Word, 'Go, make disciples of all nations,' the existence of various racial groups is an opportunity and a challenge."

The measure said racial and cultural discrimination of churches "not only complicates our work with minority groups but also has become a hindrance and stumbling block in our missionary work abroad."

Several resolutions were approved to encourage more evangelism in large cities. One recommended creation of special boards within the National Lutheran Council to plan downtown church strategy. It urged Lutheran seminaries to teach students the special needs of the urban population.

Another resolution recommended intensified evangelism in growing suburbs, especially among low-income and minority groups.

Urban pastors and seminary students were called on to acquire more insight into labor problems. The Conference asked downtown churches to create special programs for working people, with emphasis on Sunday evening services.

Canadian Lutherans Form Council

Winnipeg, Can.—A Canadian Lutheran Council will be set up here Dec. 4, the result of a seven-year effort to promote unity among Lutheran groups in the Dominion.

The call for a meeting here to launch the Council was issued by Dr. Mars A. Le of Saskatoon, chairman of the divisional committee, and president of the Canadian District of the Evangelical Lutheran Church.

Six parent Church bodies in the U. S. have approved a proposed constitution for the Council. They are the United Lutheran Church in America

and the Evangelical, American, Augustana, and United Evangelical Lutheran Churches and the Lutheran Free Church.

The need for approval of the constitution by these bodies has delayed the formation of the Council since 1947. Plans for its creation were launched in 1945 when a draft constitution was drawn up at an all-Canada Lutheran Conference here.

The Council will undertake work authorized by its participating bodies "in spheres where coordination or joint activity may be desirable and feasible." Suggested fields for such activity are publicity, statistics, education, missions, and student, deaconess and welfare work.

Church Urged to Lead in Fight on Segregation

Detroit—Surveys reveal that church people are "more prejudiced, more race conscious than the average man on the street," a Lutheran minister said here.

The Rev. Clarence Nelson of Augustana Lutheran church, Washington, D. C., told the 1952 Lutheran Home Mission conference that the church should lead the nation and not lag behind government offices and political parties in the fight against segregation.

Urban church problems, including mission opportunities of the downtown church and ministry to industrial workers and interracial groups, were discussed at the two-day conference. It was sponsored by the Division of American Missions of the National Lutheran Council, a cooperative agency of eight Lutheran church bodies.

"We must expose racial segregation," said Mr. Nelson, "for what it is, namely: crucifying Christ afresh. The real

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Wm. F. Kraushaar, President

battle against segregation must be made on the congregational level" he said.

He added that many pastors would like to take a stand against this evil, "but they fear they will lose their churches."

"It's a bitter thing to see God's servants become hired men of the congregations and turning over the temple to the money-changers," Mr. Nelson said.

The Washington clergyman urged expansion of Lutheran work among racial minorities. He called for intensified evangelism among such groups, construction of "neat and attractive" Negro church buildings and a "minimum of supervision and 'unwholesome interference' with church work of minorities.

Delegates to the Conference also were told that Protestant churches are in danger of losing ground in the growing cities of America.

Dr. David W. Barry, director of field research for the National Council of Churches, said Protestant evangelism among the 42 million city dwellers will fail unless the churches change their approach.

Dr. Barry said that Protestantism shows "blind spots" in its attempt to minister to slum dwellers. He cited as one example the use of educational material that is "totally irrelevant to the life situations" of slum children.

"Most heartbreaking of all," he said, "is the attempt to use our educational materials to teach the concept of God as a loving Father to boys and girls who have never known a father or have known one only as someone who curses you when you get in his way."

Protestants must organize and take part in planning redevelopment projects in the cities, Dr. Barry added. Many such projects are being carried out without benefit of clergy, he said.

"In a very short time we shall find ourselves knocking at the doors of these communities only to be told there is no room for the church," he warned.

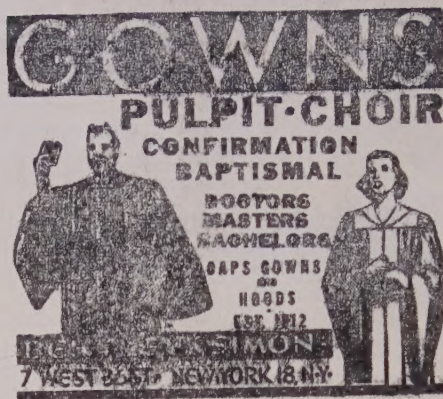
"Such planning should be cooperative," he said, "even if Protestants are 'a long way from union.'"

"We can postpone the marriage," Dr. Barry declared, "but we need to hold hands in going over the rough spots."

The Rev. Theodore L. Kurtz, pastor of St. Paul's Lutheran church, St. Paul, Minn., urged more evangelism among industrial workers.

If the workers' apathy toward the church is not overcome, he said, "what is now apathy may very well turn into antipathy."

Mr. Kurtz recommended specially trained lay evangelists, industrial min-



istry training for some students in Lutheran seminaries and the creation of a special department in the National Lutheran Council to give guidance to pastors in industrial communities.

He said the ministry to industrial workers should be carried on primarily through existing congregations rather than by "industrial chaplaincies."

Mission Churches Give Back Funds

Minneapolis, Minn.—Eighty new mission churches established within the Augustana Lutheran Church during the past decade already have given back \$250,000 in benevolences, it was reported here at a denominational seminar on church finance.

This demonstrates that establishing new missions is profitable financially as well as spiritually, declared Dr. S. E. Engstrom, director of American missions for the denomination, who made the report.

The seminar recommended a special appeal for \$1,000,000 be conducted in 1954, with money to be divided equally between American and world missions.

Denominations Get Church Sites in Steel Boom Town

Philadelphia—Eight Protestant denominations will build churches in Levittown, the city of 60,000 that is rapidly rising on open farmland to serve the new United States steel plant and related industries in southern Bucks county.

Plans for the churches were announced by the Philadelphia Council of Churches, which is co-ordinating denominational plans for the new boom town.

The builder, William Levitt, has offered free church sites to the Protestant Episcopal Church, the Reformed Church in America and the United Lutheran Church in America.

The Reformed Church already has accepted its site and is making building plans, the Council's department of Organization and Planning announced.

Launch Experiment in TV For Sunday Schools

Indianapolis—The Church Federation of Indianapolis and 10 churches have launched an experiment in the use of television for church school classes.

For seven weeks, at least one class each of the "test" churches will gather around a 21-inch TV set at 9:30 each Sunday. They will see the daily comedy-drama "This Is The Life" of WFBM-TV.

At 10 o'clock, each class will spend half an hour discussing problems presented by the telecast. In effect, the Rev. Leroy Hodapp, chairman of the project for the church federation, said, "The TV will be the 'teacher' and the regular class instructor will become a discussion leader."

RCA-Victor, which has a large plant in Indianapolis, is donating the 10 television sets for the experiment.

Religious Services Mark Swedish King's Birthday

Stockholm—A service of thanksgiving at the Storkyrkan (St. Nicholas Church) in honor of King Gustaf Adolf VI inaugurated the official celebration of the Swedish king's birthday.

The service was attended by King Gustaf and Queen Louise; King Haakon VII of Norway and King Frederik IX and Queen Ingrid of Denmark, many Swedish and foreign notables.

Archbishop Yngve Brilioth, Primate of the Swedish State Lutheran Church, officiated. In a thanksgiving prayer he said:

"We thank God for favoring our people for many years with undisputed freedom, good government, and industrial peace and concord; also for guiding us through our beloved king, leader and guide to whom we cannot but turn."



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